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HUTTEN, U von
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De Morbo Gallico.

A
T R E A T I S E
O F T H E
F R E N C H D I S E A S E,

Publisch'd above 200 Years past,

By Sir ULRICH HUTTEN, Kt.
Of *Almayn* in *Germany*.

Translated soon after into *Englisch*,

By a Canon of *Marten-Abbye*.

Now again revised and recommended to the Press,
With a Preface to the same, and a Letter at the
Close, to Mr. *JAMES FERN*, Surgeon,
concerning a very singular *suppos'd* Infection.

By *DANIEL TURNER*

Of the College of Physicians in *London*.

L O N D O N :

Printed for JOHN CLARKE at the Bible under
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THE
P R E F A C E
TO THE
R E A D E R.

***T**IS now almost thirty Years past, since I happened to meet with this little Treatise of the French Disease. With the perusal of which [after I had made myself Master of the old English Letter, the Orthography then in use, and many obsolete Words and Phrases] I was so well pleased, that finding my Enquiry vain after the original Latin, of which this was only a Translation, I resolved to transcribe the same for my own particular Satisfaction, leaving out some of those antient Words, yet still retaining others of them, for the Humour sake, I think, as much as any thing, and putting the Translator's Sense into our modern Idiom.*

The Book which I thus copyed, was printed in the Year 1533. how long after the Latin Edition I cannot say, having never seen one. The Title Page was worn off, or torn, as well as part of the Dedication and Preface. By what remained of the former, I found it was inscribed to the most Illustrious Cardinal Albert, Electoral Prince of Germany, Archbishop of Mogunce [now called Mentz]

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Mentz, Prime Chancellor of the Holy Roman Empire, *with sundry other Titles annex'd ; And by the last I discovered it was done into English by Tho. Poynel, a Canon or Prebend of Marten Abbye, who was put upon it by a Bookseller, for whom he had just before set forth the Regimen Sanitatis Salerni, in the English Tongue ; and who hearing of the wonderful Character this Book had acquired among the Physicians Abroad, as well as others, persuaded him to the Undertaking, as the most acceptable Service he could do his Country.*

But having finished my Transcript thereof, I laid it by for some Years, till upon the writing of my Siphylis I had occasion to refer thereto, as I have intimated in that Book, in giving some account of the Rise and Progress of that Disease ; after which it was thrown by once more among some other Manuscripts, and lately taken up again upon the perusal of a new Edition of Aloysius Luifinus, revised and reprinted by the Direction of the famous Dr. Boerhaave of Leyden, to which he has added a large Preface ; wherein I observed through the whole Collection of the antient Writers upon the same Distemper, there is no one of so great Esteem with him, or who stands so highly recommended, as this Author, of whom at the Entrance of the same Preface he thus expresseth himself.

Pulchre Memini, quanto perfusus gaudio, Huttenii libellum quondam perlegerim, quum ea forte tempestate, Curationi meæ se dederit nobilis Æger, Qui incassum optimorum Medicorum Concilia sequutus, atque frustra Hydrargiri vim expertus, pro desperato relictus fuerat : tamen recte dein, hac Methodo convaluit. Quinetiam ad varia sæpe & singularia penitus Mala, appositissima hic Remedia reperi : Utique verè dixero, quidquid

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quidquid recentiores sparsim jactaverint Arcani,
sive in via curandi, sive in Medicamento ipso, id
verò omne hoc in libro inveniri jam olim descrip-
tum commendatumque. *That is to say,*

‘ I well remember, with what infinite Pleasure
‘ I read over the little Book of *Hutten's*, about
‘ which time a Person of good Rank was commit-
‘ ting himself to my Care, who in vain had tried
‘ the Help of the best Physicians, and the Power
‘ of Mercury, but was left as an Incurable, yet
‘ soon after by this Method he was restored to
‘ Health. It was here indeed that I found Reme-
‘ dies best fitted for all the various Symptoms of
‘ this Disease ; insomuch that I may say, whatever
‘ Secrets our Moderns boast of, whether in Method
‘ or Medicine, have been long since described in
‘ this little Book, and may be found therein.

*Again at the Conclusion of the same Preface he
hath these Words, taken Notice of in some Re-
marks upon the same, enter'd before my Discourse of
Gleets.*

An igitur in Malis Venereis, ubi Æger, con-
ditione loci, ab Argento vivo juvari nequit, des-
peratus relinquendus ? Nequaquam ! Quid ergo
juvari potest, ubi deficit Mercurius ? Dicam, lege
Huttenii Tractatum, sed relege cum Cura, vide-
bis ablui posse acri lixivio Guajaci intricatissimum
Contagium. *i. e.*

‘ Must then the venereal Patient, who by the
‘ unhappy Situation of his Malady, can receive no
‘ Help from Mercury, be forsaken as desperate ?
‘ No sure, what then can Help where this is inef-
‘ fectual ? I tell you, read *Hutten's* Treatise, and
‘ read, but carefully, the same again, you shall find
‘ the

THE PREFACE

the most intricate or deeply radicated Evils of this kind, may be scoured out or cleaned away by a strong Lixivium of Guajacum.

A Character surely, if found as just or true, as it is great, may be well worthy the Pains of every Practitioner in this Art, not only to read the Book over and over, as he directs, but to try the Experiment much oftener, and report the Success.

Upon this Encomium, I say, of this learned Man's, it is that I have published the following Transcript; having first compared several of the Chapters with the Original now reprinted in Aloysius's Collection, and observed the Version well enough performed, I thought it might be very acceptable to such at least, who for the sake of about sixteen Pages, cared not to purchase almost as many hundred in the Latin Folio; and if it be thought strange that I should cause a new Impression of a very antient Treatise to be thus published again, I will make no other Apology than this, that a very few Years past a learned Gentleman of our College, Dr. Freind, advised a new Edition of Lommius de Febribus, the Book being very scarce and hard to come by, upon account of the plain and simple Practice of that Author: And it is for the same Reason that I recommend Sir Ulrich Hutten, who, though no Physician, has given us perhaps a better and more graphical Account of the Disease, with the best Regimen, of any contemporary Writer thereof; having pointed out the Rocks upon which several were shipwreck'd in his time, and laid down many excellent Rules for the Management of the Cure, in the Way he proposes: And surely it is less wonder that one who had been so long afflicted with the Disease, should be very conversant with those whom he thought best able to help him, as well

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well as constant in making his Remarks upon what he found did good or harm; when seeing also the many Mischiefs that happened by certain confident Pretenders, under the Sanction of a purchased Degree, as well as the Secret-Mongers and Learned Triflers, like some with us, we may less wonder also that he inveighs against such as these, and all other the Petty-Foggers, as well in Law and Divinity, as in our Profession. It was this plain Dealing and Reproof of the Actions of such, that brought upon him their utmost Malice, as he tells us, aspersing him for an Enemy to Learning, and more particularly to the Profession of Physick, among whom he only lashes some Empiricks, with others, who thought nothing could be done but from certain physical Axioms, which he calls their Canons, from which there was no deviating, nor on the other hand, any good to be obtained without the Pomp of Medicine, or heaping continually not only a Multitude of them, but each consisting also of a Multitude of foreign Ingredients, when one Simple, properly administred, would sooner effect the Cure, and restore the Patient. Against such Physicians, and such Remedies, he does indeed in many Places very justly exclaim; yet gives as high Encomiums to those of the Faculty, who had not pinn'd themselves down to these Rules, or Precepts of Art, as they were termed, neither were so tenacious of this Multitude of multifarious Medicines, but practising rather by a simple Method, confirmed to them by Observation, and justified by Experience. These were the Men, especially if they were Men of Learning, that he mostly valued or esteemed; and indeed he seems to have been as good a judge of Men as most we meet with, as well qualified also to distinguish those of sound Learning, Judgment, disinterested Practice, Candour and Probity, from the designing, haughty, or conceited Empiricks of the Age in which he lived; as appears by the

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Controversy he held with some of them. That he was a Gentleman well educated, his Book demonstrates, in which we find him skill'd in Classsical Learning. Erasmus of Roterdam much respecting him when a Student, and doubtless if his Genius, instead of his valetudinary Stare, had led him more directly to the Study and Profession of Physick, he had all the excellent Qualities of a good Practitioner therein, as he had of a just, well-meaning, and a right honest Gentleman.

He has divided his Book into several Chapters, in each of which, with great Freedom and Plainness, he sets down whatever he thought useful under that particular Head; still insisting upon the strictest Conformity to the slender Diet, throughout the Cure, without which very little Advantage, as he rightly observes, was to be expected; and to encourage this, not only now but at all times after, his whole 19th Chapter is taken up in Commendation of a temperate and sober Life, above that of the riotous and luxurious, into which his Countrymen, the Germans, were then running, and for which he somewhat passionately condemns them. This Chapter, which contains so pathetical an Exhortation, or Persuasive to Temperance, shews not only the honest Zeal which was kindled in his Breast against his intemperate Countrymen, but the Clearness of his Judgment in setting before them the dire Effects of that Course of Life, in the train of Sickneses which sooner or later were certain to attend them. Indeed from sundry other parts of his Discourse, as well as from this particular Chapter, if we make Allowance for the Philosophy of that Age, which was very unsatisfactory, jejune and empty, in the explicating many natural Phænomena, or deducing Effects from their proper and real Causes, we may esteem him as well deserving the Name of a Philosopher, as many whom

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Antiquity hath delivered down to us for such ; having much in him not only of the Stoick, in bearing up under his Sufferings, but, (which is infinitely preferable,) of the Christian also, in his Submission to Providence without murmuring or repining.

I shall now only add a few Words more as to the Method of Cure proposed by our Author, which seems intended first to withdraw all farther Fuel of the Disease, by this great and long continued Abstinence, and in the mean time to perspire the Matter thereof by Means of the Decoction, under the Form of Sweat, which is called the sensible Perspiration. And here possibly may occur the same Query which Dr. Sydenham puts in the Way of Salivation by Mercury : that if any thing else would raise such Salivation, by which the Cure of this Disease is effected, why might not the same answer as well as Mercury ? So consequently whatever will fuse the Blood, as most Liquors drank warm and in large Quantity will do, and promote this sensible Perspiration, may possibly cure, as well as this Decoction. To the first of these I have made answer in my Siphylis ; and to the last, our Author objects Experience to the contrary, endeavouring to prove, as does also Professor Boerhaave, that there is in this Decoction something peculiar, by which, thus incorporated with the Blood, and raised into Steams, it unites more readily with the morbid Particles, and discharges them together under the Form of a Dew or Vapour, which that Gentleman tells us ‘ he hath ‘ seen to arise from the Patient, of a greenish Colour like that of the Guajacum itself.

I have in the Preface to my Discourse of Gleets, already taken Notice of what the same Gentleman has advanced, as to the Parts primarily affected in

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this Disease, viz. the Membrana adiposa, or the Fat which is contained in the Cells thereof: And farther, that in unfolding the Modus or Way by which the Decoction performs the Cure, that the same may the better quadrate with his Hypothesis, he gives us to understand ‘ that the Liquor of this Wood ‘ is endued with a very penetrating Acrimony, ‘ mixt with an acute balsamick Quality, which are ‘ so great, that when the Body is replete there- ‘ with, it dissolves and dilutes this Fat, attenuating ‘ whatever is phlegmatic or tenacious, and pre- ‘ serving every thing from Corruption; so that ‘ when a brisk Motion is propagated through all ‘ the Vessels, as in the time of Sweat, by which ‘ they are well washed and deterged in every Part, ‘ the infected Fat is entirely eliminated from the ‘ Body.

This I say is the Way by which that learned Man endeavours to account for the Cure, when he tells us farther, ‘ That the same Liquor, by this its dif- ‘ fusive and deterfive Property, is fitted to reach ‘ those Parts, which Mercury cannot enter; so ‘ that the most deplorable Patients may be cured ‘ thereby, who have been disappointed by Saliva- ‘ tion, raised by mercurial Uction.

I must own I have very little regard to Hypotheses, any farther than I find Experience favours them; and I have made as yet no such Experiments as to be convinced this Elixivium or Decoction of Guajacum will succeed where Mercury will not. I should be glad I am sure as any, to find it will; and it is with such View I recommend this antient Writer, that his Practice, (when thought fitting,) may be revived as well as his Treatise, especially since it has had of late so famous a Voucher as Dr. Boerhaave;

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Boerhaave; and for this end I think no Places so proper as our Hospital of Incurables; I mean that of Mr. Guy's, together with those of the Lock and Kingland, which are under the Care of Gentlemen every Way qualified for making their Observations, having Opportunities beyond most others, of singling out what Subjects they please to work upon in this Way. And however I have given my own Opinion, I shall as readily retract it, if I find myself mistaken; but having been witness to some Recoveries, whose Foundation I thought was laid in a mercurial Course, but because the Success was not presently apparent, were imputed to a different Regimen pursued quickly after, I may possibly have given less heed thereto, who cannot think that two or three lucky turns in a Disease, after one Method left off, and a different one strait enterprized with more apparent Advantage, are sufficient to warrant the same general Success at all times after. As to this in particular, as I have remarked elsewhere, I should expect it will succeed best in the cold, phlegmatic or loose Habits, where the Blood is least liable to a feverish Effervescence, upon any accelerated Motion thereof this Way promoted; and in these possibly the gummy Tumours may resolve, as well as the nodous, where there is no Cariosity underneath; but in pocky Hectics, or other inflammatory ones, accompanied with colliquating symptomatick Sweats, stubborn Coughs, Hæmoptoe, and great Languor of the Spirits, add to these a Rottenness of the Bones, which are some of the most obstinate and dangerous of these Cases, if the Patient miss his Cure, or miscarry from a Salivation, I should fear he runs a still greater Risque under this Attempt per Exiccationem, as our learned Professor is pleased to term it.

The P R E F A C E, &c.

In our practical Dissertation upon this Disease, the Reader will find some seemingly desperate Cases retrieved by the former; and when this latter Method by the Lixivium has been more thoroughly tried among us [as some are now at work with that of Montpelier, I mean the Frictions] it will be then time enough to form a Judgment, which of them should have the Preference.

D. T.

From my House in Devonshire-
Square, London, June the 24th
1730.

A
T R E A T I S E
O F T H E
French Disease, &c.

C H A P. I.

*Of the beginning of the French Pox, and
the several Names by which it has been
called.*

IT hath pleased God, that in our time, Sicknesses should arise, unknown to our Forefathers, as we have Cause to surmise.

In the Year of Christ 1493. or thereabout, this Evil began amongst the People, not only of *France*, but originally at *Naples* in the *French* Camp, who under King *Charles* were set down before that Place, and where it was taken notice of, before it came elsewhere ; upon which account the *French*, disdaining that it should be called of their Country, gave it the Name *Neopolitane*, or the *Evil of Naples* ; reckoning, it is before observed, a Scandal to them to have it called by that of the *French Pox*. However the Consent of all Nations hath obtained, and we also in this Book, shall so call it, not out of Envy
to

to that noble and courteous People, but to prevent a Misunderstanding among some, should we give it any other Appellation.

At the time of its first Appearance, some Men Superstitiously named it the Sicknes of *Mevin*, from I know not what holy Man of that Name. Some again accounted it of kin to *Job's* Scab, whom this Likeness I think also hath brought into the Number of *Saints*.

Some took upon them to declare it the same Infirmary, wherewith the Monk *Evager* was grieved, through immoderate Cold, and feeding upon raw Meats, when he was in the Desert; and therefore he also was sought from a far, by great resort of Men, offering abundant Gifts at his Chapel, which is in *Vestrike*. And because the Name of this Saint was not rightly known among the Common People of *Almayn*, they called it corruptly *Fiacre's Sicknes*, for *Evager's*; not so much inquiring after the Lives of these, but merely believing that they should have Help by their Means: Such was the Opinion of the People, and hence arose the same.

There were Images offered also and hung up before *St. Roch*, and his old Sores were afresh remember'd, which thing, if it were done of a godly Mind, I do not reprove; but if for Advantage and filthy Lucre in the Inventors thereof, 'tis strange that so great Iniquity should have place at a time of so great Calamity and miserable Destruction of Mankind.

The *Divines* imputed this Disease to the Wrath of God, sent from Heaven as a Scourge for our Wickedness, and took upon them thus to preach openly, as if they had been admitted of Council with God, and came to understand thereby, that Men never lived worse, or so bad as we; or as if in the Golden Age of *Augustus* and *Tiberius*, when

Christ

Christ was here on Earth, no such Evil could have happened; as if Nature had no Power to usher in any new Diseases, which in all other things bringeth forth great Changes and Alterations. As well may they prattle that of late in our times, because Men are grown better in their Lives, therefore is the Remedy of *Guajacum* found out as a Cure for this Sicknes: So well do these things accord, which these Pretenders to the Oracles of God do thus deliver to us.

Now also began the Enquiry of the Physicians, who searched not so much for proper Remedy, as for the Cause; for they cared not even to behold it, much less at the first to touch the infected; for truly when it first began, it was so horrible to behold, that one would scarce think the Disease that now reigneth, to be of the same kind. They had *Boils* that stood out like Acorns, from whence issued such filthy stinking Matter, that whosoever came within the Scent, believed himself infected. The Colour of these was of a dark Green, and the very Aspect as shocking as the Pain itself, which yet was as if the Sick had lain upon a Fire.

Not long after its beginning, it made a Progress into *Germany*, where it hath wander'd more largely than in any other Place; which I ascribe to our greater Intemperance than that of other Nations.

There were some who having taken Counsel of the Stars, prophesy'd that this Sicknes should not endure more than seven Years, in which they were out, if they meant the same of the Evil in general, and all the subsequent Symptoms; but if they interpreted concerning the foresaid most outrageous kind thereof, which cometh of itself, and not barely by Infection, Corruption of the Atmosphere, or of divine Appointment, they
were

were then, I say, not deceived; for it tarried not long above the seventh Year before the Disease abated of its Fierceness, and that the succeeding one, which yet remaineth, became not so filthy. The Soars being now less, neither so high, nor yet so hard, though there is often a broad creeping Scab, under which the Poison lurketh, and bringeth forth farther Mischief; and it is thought this Disease in our Days ariseth not, unless by Infection from carnal Contact, as in copulating with a diseased Person; since it appears now that young Children, old Men and others, not given to Fornication or bodily Lust, are very rarely diseased: Also the more a Man is addicted to these Pleasures, the sooner he catcheth it, and as they manage themselves after, either temperately or otherwise, so it the sooner leaves them, holds them a long time, or utterly consumes them. Thus is it more easy to the *Italians* and *Spaniards* as well as others, living soberly, but through our surfeiting and Intemperance it doth longer hold, and more grievously vex us.

C H A P. II.

Of the Causes of this Disease.

THE Physicians have not yet certainly discovered the secret Cause of this Disease, although they have long and diligently enquired after the same. In this all agree, which is very evident, that through some unwholsome Blasts of the Air, which happened about that time, the Lakes, Fountains, and even the Waters of the Sea were corrupted, and the Earth for a large Tract, as it were poisoned thereby: The Pastures were infected, and venomous Steams filled

filled the whole Air, which living Creatures took in with their Breath; for this Distemper at first was found among the Cattle as well as among Men.

The *Astrologers* deriving the Cause from the Stars, said, That it proceeded from the Conjunction of *Saturn* and *Mars*, which happened not long before, and of two Eclipses of the Sun; affirming, that hence they perceived were like to ensue many *cholerick* as well as *phlegmatick* Distempers, which would long continue, and slowly depart; such as *Elephantiasis*, *Lepra*, *Impetigo*, and all kinds of Scabs and Boils, with whatever could afflict Man's Body, as the *Gout*, *Palsy*, *Sciatica* or *Joynt-Ack*, and the like Infirmities; and that these should chance rather in the North, by reason of the Sign *Aquarius*, wherein fell the first Eclipse, and in the West from *Piscis*, in which happened the last.

But the Physicians concluded this to arise from ill Humours abounding in Mens Bodies, as black, adust or yellow Choler; salt Phlegm; of one of these alone, or mix'd together with the rest, and thrown out to the Skin, which is covered over with Scabs; whilst that which proceedeth of raw, heavy and gross Humour, is cast upon the Joints, causing great Pain therein, raising also Swellings with hard Knobs or Knots, and shriveling of the Skin; with stubborn Headaches also, strangely altering the Complexion of the Sick. Some briefly concluding say, it arose from a corrupt, burnt or adust, and infected Blood, and these Disputes held doubtful for long time, the Nature of the Disease not rightly known; but now it is generally believed, and my self do verily think it to be no other, than the Effect of an apostemated, rotten or corrupted Blood, which

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beginning

beginning to dry, turneth into these hard Swellings or Knobs, the Spring or Source of which is in the Liver corrupted.

To enquire farther after the Nature and Quality of this Sickness would be tiresome and uncertain ; for we see in our times diverse Opinions very confidently held forth, and much Pains the Physicians have taken therein, since it came among us. Those of *Germany*, for the Space of two Years, were employed in such like Disputations ; and when I was yet a Child, they undertook to heal me : But what Profit came thereof, the End did shew ; notwithstanding they were bold enough to tamper with their foreign Drugs and Spices, and to mingle and administer many things to little purpose. I remember among others, they forbid me to eat Peas, for in some Places, there were found certain Worms therein, which had Wings ; of the which Hogs Flesh also was thought to be infected, because that Creature especially was found diseased, either with this, or some other like it.

C H A P. III.

Of the Symptoms attending this Disease.

THOUGH this Distemper singly may be lightly accounted, yet doth it soon convert it self into many others ; and indeed whatever Pains affect a Man's Joints, may seem to arise hence ; for first there is a sharp Ach in these Parts, and yet nothing to be seen ; but afterwards a Flux of Humours falls down, occasioning a Swelling, which beginning to harden about the Part, a most vehement Pain ariseth : which is the first Appearance of the Distemper,
when

when it begins to fortify itself as in a Castle, there resting for a long time, and thence to disperse its Emissaries into every part of the Body, kindling therein all sorts of Aches and Dolors ; when the longer the Swellings are before they ripen, the more Pain is the Patient to suffer, and truly of all others, this is the most intolerable. I my self had such a Knob or hard Swelling above my left Heel on the inside, the which after it was indurated for the Space of seven Years, could by no Applications be softened or brought to Matter, but still continued like a Bone, till by the help of *Guajacum* it gradually vanished.

In Women the Disease resteth in their secret Places, wherein are little pretty Sores, full of venomous Poison, being very dangerous for such as unknowingly meddle with them ; the which Sickness, when contracted from these infected Women, is so much the more grievous, by how much they are more inwardly corrupted and polluted therewith. By this a Man's Sinews are sometimes relaxed, and again grow hard, and contract themselves. Sometimes the Disease transforms it self into the *Gout* ; at others, into a *Palsy* and *Apoplexy*, and infecteth many also with a *Leprosy* ; for it is thought these Diseases are Neighbours each to the other, by reason of some Affinity there appears between them ; those who are seized with the *Pox*, frequently becoming *Lepers*, and through the Acuteness of the Pain, Men will shake and quiver as in a Fever.

After this there will appear small Holes and Sores, turning *cankorous* and *fistulous*, which the more putrid they grow, the more they will eat into the Bones, and when they have been long corrupted the Sick grows lean, his Flesh wasting away, so that there remaineth only the Skin as

a Cover for them: And by this many fall into Consumptions, having their inward Parts corrupted.

Besides all which, from this Disease floweth another called *Cachexy*, which renders the Body bloated, as if the Flesh and Skin were filled with Water. Some have Sores in their Bladder, and oftentimes the Stomach and Liver is quite spoiled by the Sicknes; and in this their Opinion is false, who say, that these Humours, Swellings and Knobs are not the proper Symptoms of this Disease, but happen only by the Use of the *Quick-silver Ointments*, of which Opinion are most part of our Physicians in *Almayn*; but they are deceived in this thing as they are in many others; for I know it of a Certainty, that there are some who have had these Appearances which were never anointed with *Quick-silver*; as among many others I could here name, I have had certain Knowledge and Experience in my Father *Ulrich de Hutten*.

C H A P. IV.

How Men at first attempted the Cure of this Disease.

WHILST the Physicians were thus confounded like Men amazed, the Surgeons as wretchedly lent a helping Hand to the same Error, and first began to burn the Sores with hot Irons. But for as much as there seemed no end of this Cruelty, they endeavoured now to avoid the same with their *Ointments*, but all in vain, unless they added *Quick-silver* thereunto. To this purpose they used the Powders of *Myrrh*, *Mastick*, *Ceruse*, *Bay-berries*, *Allum*, *Bole Armoni-*
niac

niac, Cinnabar, Vermilion, Coral, burnt Salt, Rust of Brass, Litharge, Rust of Iron, Refine of Turpentine, and all manner of the best Oils; as of Bay, Roses, Turpentine, Juniper, [and of yet greater Power] the Oil of Spike; also Hogs-Lard, Neats-Foot Oil, May Butter, Goats and Deers Suet, Virgin Honey, red Worms dried to Powder, or boiled up with Oil, Camphire, Euphorbium, Castor.

With these, fewer or more, they anointed the sick Man's Joints, his Arms, Thighs, his Neck and Back, with other parts of his Body. Some using these Anointings once a Day, some twice, others three times, and four times, others; the Patient being shut up in a Stove, with continual and fervent Heat, some twenty, some thirty whole Days. Some lying in Bed within the Stove were thus anointed, and covered with many Clothes, being compelled to sweat; Part at the second anointing began to faint; yet was the Ointment of such Strength, that whatsoever Distemper was in the upper Parts it drew it into the Stomach, and thence to the Brain; and so the Disease was voided both by the Nose and Mouth, and put the Patient to so great Pain, that except they took good heed, their Teeth fell out, and their Throats, their Lungs, with the Roofs of their Mouths, were full of Sores; their Jaws did swell, their Teeth loosen'd, and a stinking Matter continually was voided from these Places. What Part soever it touched, the same was strait corrupted thereby, so that not only their Lips, but the inside of their Cheeks, were grievously pained, and made the Place where they were, stink most abominably; which sort of Cure was indeed so terrible, that many chose rather to die than to be eased thus of their Sickness. Howbeit, scarce one sick Person in a hundred could

could be cured in this Way, but quickly after relapsed, so that the Cure held but for a few Days. Whereby may be infer'd what I suffered in the same Disease, who underwent the same in this Fashion for eleven times, with great Peril and Jeopardy of Life, struggling with the Disease nine Years together, taking all the time whatever was thought proper to withstand the Disease; such as *Baths with Herbs, Drinks and Corrosives*, of which kind we had *Arsnick, Ink, Calcantum, Verdegrease* and *Aquafortis*, which occasioned such bitter Pains, that those might be thought very desirous of Life, who had not rather die than thus to prolong it. For these Curings were exceedingly painful that were set upon by these Ointments, and the more so, being set about by ignorant Men, who knew nothing of their Operation; for not only the Surgeons, but every bold Fellow played the Physician in this Business, using to all manner of sick People the same Ointment, either as he had seen used by others, or as he had undergone it himself. And so they undertook to cure all with one Medicine; or as the Proverb says, *The same Shoe for every Foot*. If any thing happened wrong for want of good Advice, they knew not what to do or say; and these *Men Tormentors* were suffered thus to practise on all Persons as they were minded, whilst the Physicians were as Men struck dumb, not knowing what Course to take; and thus without Rule or Order, with torment of Heat, and plenty of Sweat, all were set upon after one Fashion, without regard of Time, Habit or Complexion. Neither had these wretched *Anointers* so much Sense as to prepare the Body with Laxatives, to abate something of the Matter which occasioned this Evil; or to diet them properly, so that at last the Matter came to this, that most of them lost their
Teeth,

Teeth, their Mouths being all in a Sore, and through Coldness of their Stomachs and filthy Stench their Appetites were destroyed; and although their Thirst was most intolerable, yet found they no Liquor to help them. Many were so light and giddy that they could not stand: Some run mad, and not only their Hands and Feet, but their whole Bodies trembling: Some also were forced to mumble and stammer in their Speech as long as they lived, without any Remedy. Many I have seen die in the midst of these Curations; and one I knew who did his Cures in such manner, that in one Day he killed three Husbandmen, through excessive Heat, which they patiently underwent, being shut up in a close Stove, trusting thereby only, they should gain Health the sooner, till through such excessive Heat their Hearts failed them, not perceiving themselves to die, while they were thus miserably suffocated. Others I beheld whose Throats were swelled up, that there was not room for the filthy Matter to be voided; so that they were strangled and their Breath stopped up. Another sort there were, who could make no Water, very few were they who could get their Health after all these Pains and Perils of Life.

C H A P. V.

What Help the Author used for this Disease.

AS often as I was anointed to keep these Evils from my Mouth, that customarily attended, I used only *Allum*, which I kept in my Mouth, rolling it from one side to the other till it melted, and when I went about to wrap up my Sores, and comfort my Limbs, I made use of these

these Herbs, *Wormwood*, *Camomile*, *Hyssop*, *Pennyroyal*, *Mugwort*, *Sage*, and other such, boiled in Wine and Water; and once for this purpose I made an Ointment, by the Advice of *Eytelwolp*, of *Allum*, *Verdegrease*, *Honey* and *Vinegar*, equal Parts, cimmed up together to an Ointment. After which I learned of a Soldier in *Italy* another Remedy made of *Lime* and *Water*, after this manner. I put Well or River Water (it matters not I think which) into a new Pipkin, and when it boiled, I poured it upon unslak'd Lime, in a Bason or other clean Vessel, and the Lime being dissolved, I suffered it to stand to settle. I then scum'd it, and poured off the clear Water, which I kept for my Use, which was to dip therein [a little warmed] a bit of Sponge or soft Rag, with which I washed my Sores, and cleaning them therewith, I after dipped soft Bolsters therein, and laying them down upon the sore Parts rolled them on; and truly by this Water my Pains were mitigated, also the Heat and Inflammation driven away thereby; which thing is to be marvelled at, seeing the Nature of Lime is otherwise to enkindle. But indeed I must acknowledge I found nothing like this Medicine, and believed myself so well holpen thereby, as that I should prevent the Destruction which was nigh at Hand. In the cruel Assaults also of the Disease I used *Cassia* when I would be lax, and did oftentimes Sweat, and let Blood with *Gourds*, (*i. e.* Cupping) and being in *Italy* I was advised, that to take in a Morning the Quantity of a Walnut of the *Refine of Turpentine*, would be of great Efficacy to amend the Faults of the Blood (though I knew not what manner of thing it was) and to loosen the Belly, making the same lank, as also to help the Stomach, which I found true, having used the same: They told me also that it

would help the Sinews, strengthening all the Joints and Members of the Body.

By these Means, together with Abstinence and proper Diet, I prevented many Accidents, which had utterly destroyed me otherwise, in so long and injurious a Season, for the most part wandering abroad in the World, and through a narrow Fortune, driven to much Adversity, never at rest, but always troubled and unquiet; and had so preserved myself, that howbeit my Legs were eaten with so many and so grievous Sores, yet was there not one Sinew hurt, nor one Bone perished. And when at any time the Evil seized on my Face, none other happened to my Mouth or Tongue; so that the Parts within were still preserved whole; for I took care to shun every thing that might hurt my Stomach and prejudice my Breast, by which I kept under my Disease, but get clear of it I could not as yet. My Pains were eased, but the Cause was not subdued; so that the Evil was only kept under, till a better Remedy was found, I mean that of *Guajacum*; of this alone came Health, which I now intend to describe.

C H A P. VI.

Of the Description of Guajacum, the Name, and Discovery.

IF we ought to give God thanks both for Good and Evil, how much are we bound for his Gift of *Guajacum*; yea, how much doth the Joy and Gladness for this his Bounty to us, surpass the Pains and Sorrow of our past Sickness.

The Use of this Wood was brought to us from the Island of *Spagnola*, which lies Westward to the Country of *America*, beginning in that Place
D. where

where the said Country, stretching Northwards, has its Termination, and was discovered of late among the *New found Lands*, which were unknown to our Fore-Fathers.

All the Inhabitants of that Place are at some times diseased with this Sickness, as we are with the *Measles* and *Small-Pox*; nor have they any surer Remedy therefore than this.

A certain noble Man in *Spain*, being Treasurer of this Province, was sadly afflicted with this Sickness; and when the People of the Island had taught him this Remedy, he brought the Manner and Use thereof into *Spain*, shewing us of what Power and Virtue it was in those Parts.

The Physicians would not at first allow it, perceiving that their Profit was like to decay thereby, though at length they took in hand the Cure by Means of the same Wood, yet with much Arrogancy attributing so much to their own Orders and Precepts, that except they were followed, they affirmed that this Wood would be used to little Profit; which thing I much wonder they could persuade any Man to believe, seeing it is plainly known in that Island were no Physicians yet hath the said Wood, been there always used successfully for this Malady. But as to the Cure what belongs to the Physician I will presently declare, while I now take Notice of the thing intended, and promised at the beginning of this Chapter.

Our Countrymen have given it this Name *Guajacum*, and so the *Spaniards* also write it in *Latin* Letters, following their own manner of Sound; which Word nevertheless the Natives of the Place, with open Mouth, pronounce *Hujacum*. And *Paulus Riccius* informed me at the City of *Augusta*, that he was told by a *Spaniard*, who had been upon the Island, that the first Syl-
lable

lable *Guz* was not pronounced of those Islanders with a *G*, but that his own Tongue did so require it to be written, and that the People of the Island did always sound it with an *H*, puffing it out as if *Hujacum* and not *Guajacum*.

Indeed we ought to call it by some more excellent Name, such as *Lignum Vitæ*, with more Reason than *Philo* the Physician named certain of his Compositions, the *Hands of God*; or than many at this Day, with great boast, call their Confections *Manus Christi*, *Apostolicum*, *Gratia Dei*, with many the like Names of Superstition.

They say it groweth like an *Asb* with us in Height and Compass, bearing a Nut like that of our Chesnut. The Wood is unctuous and fat, in Colour like *Box*, but blacker, and that is deemed best which is blackest; but that more like to *Box* differeth from the black, for this is inwardly so, and that outwardly; or to speak more plainly, the black is as it were the Heart and Marrow. The Wood is wondrous heavy, for the least piece thereof sinketh strait when cast into Water. Neither is any Wood so hard as it, being almost impossible to cleave the same, they who sell it affirming to us that it will not bear chopping, nor being riven asunder, after the manner of other Timber. When burnt or flaming it sendeth forth a sweet Odour, and whilst burning there flows forth a Gum, whose Virtue is yet unknown to us. This Gum is somewhat black, and soon after it falls off, grows hard. The Bark is not so thick but exceeding hard likewise; which Signs, well observed, I think we cannot easily be deceived by any Counterfeit. For admit we were imposed on by the Colour, how is it possible we should be deceived in the rest, which meet in no one besides: I mean the Fatness,

Scent, Weight and the Gum, with the wonderful Hardness that will not suffer it to be cut, and the least Bit sinking down to the bottom of the Water: These, I say, together with the peculiar Taste, will not suffer the Buyer to be cheated and although the last of those, the Taste, is very unpleasant to most others, yet it is really pleasant to myself. They say it will not keep when it has been sodden, but palleth in the Summer after three Days time, in the Winter holding longer; and therefore we should choose the fattest, most resinous and weightiest we can find; that which is old, being both lightest and less unctuous.

After this Description let the Physician, if he please, demonstrate the Operation and great Efficacy of this Wood, by his learned Disputations. As for me, I more rejoice that it is, than search out the Manner how it works in effecting of the Cure; yet I shall grant him worthy of much Thanks, that will truly discover to us the Nature thereof. I know there are some who weigh the Virtues of this Tree, or explain its Effects, by Means of the foregoing Tokens or Marks thereof, as if that sufficed for Satisfaction in all Points. A short Way indeed, to think that the Cause and Efficacy ought to be searched in this Tree, after its Nature is known to us, as is done generally in other Remedies; but we shall now speak of its Use, and how it ought to be prepared for Medicine.

C H A P. VII.

Of the ordering of Guajacum for the Cure of this Disease.

WHICH is to be prepared after the following manner, *viz.* The Wood is first to be made as small as you can, which thing some do at the Turner's Shop, and then without more ado they steep the Shavings or Rapings. Some do first pound or stamp them in the Mortar, with design to bring them into Powder like Dust, to the intent they may the sooner and more thoroughly be steeped, and their Virtue after boiled out. But I know not if this braying be absolutely necessary. I have seen some that have made use of the Saw, and after rapping the Pieces with a Rape, then put it into Water. Howsoever it be, whether turned, pounded, sawed, or raped, they are to be soaked a Day and Night, one Pound Weight in eight of Water, taken either from a Well, River, or as I did, from the Pit. Then they seeth it in a new glazed Pot or Pipkin over a gentle Fire for the Space of six Hours, or more, till one half be consumed, taking care that it boil not over, through too great or fervent Heat, which will render the Liquor of less Virtue and Strength; and therefore they will not allow it to be seethed over the Flame, but with a little Fire, and the Pot not filled by almost a third Part. The Scum that riseth they take off, with which to anoint the Sores, having great Power to dry. When it is thus sodden it is poured out into Glass Bottles, and then to the Grounds they put eight Pounds or Pints more of Water, seething it again as before, like a second mashing.

This

This smaller is given as common Drink with their Food, the first being taken by way of Medicine. And this is it which altogether delivers the Sick from this so great and grievous Disease. This Decoction, I say, is our only Remedy, the chief Point and Anchor of our Health, which hath so little need of any other thing, that it will not abide any Mixture or Mingling, as I will shortly declare. Some will that light Water and clear should be gotten for this Purpose: Some admit all that is sweet and pure indifferently, for that by long seething, whatever it be, it becomes purified. However, all agree that great heed be taken in the time of seething, that, as aforesaid, it run not over, or boil too fast; and they direct, that the Pot be close covered, that the Steams be kept in, but when the Scum begins to rise, it must be carefully uncovered, and the same being taken off, it must be again covered as before.

They put this Decoction, when it is strained, into a Glass Vessel, that it may be seen, and because Glass of all Vessels is the purest and cleanest.

The Colour of this Decoction is like muddy Water, or when it is somewhat troubled, and linen Cloths wet therein, appear of a strange kind of a greenish Colour: It tasteth at the first somewhat sourish, but to him that drinks thereof, it will by Degrees grow more pleasant and grateful.

The Physicians were so needlessly officious, as to add to a Pint of this Liquor four Ounces of Honey, which as I can by no Means approve, so I am sure it is unnecessary; and I would that nothing be added thereunto, for that it is of such Power of itself as to need no Addition; and to say the Truth, the Relish of *Guajacum* is not such, as to want any Mixture either with Honey or any thing else; yea, were it not for my *May-*
sters

pers the *Physicians*, all Men would be well content therewith, unmixed. Howbeit, why should I name *Physicians*; when I speak only of *Triflers*, for they who are cunning and expert, as is, O most noble Prince, *Stromer*, thy Physician, and through Friendship, mine also, and thy other Physician *Goppus*; such, I say, understood and knew that it was not proper to meddle or mix any thing with this Decoction, or to add ought of which it nothing wants. Concerning all which when I happened to be discoursing at the City of *Augusta*, and many were advising me to use *Gua-jacum* in this manner, *i. e.* with some foreign Mixtures, I would not hearken to them. *Stromer* very gravely took them up, and said that he much feared the wholesome Property of this Wood would be lessened through the^r superfluous Additions of unlearned Physicians, which otherwise was the best Remedy for this Sickness; and upon his thus expressing himself, I instantly betook me to make the Experiment: And therefore I would once for all be so understood, that as often as I shall complain in this little Treatise of *Physicians*, I mean those only of much *Confidence*, but no *Learning*, nor yet *Experience*; such as boast themselves among the common People, of the Name and Title of their *Doctorship*, which they bought, being at the same time ignorant both of the *Greek* as well as *Latin* Tongues; yet there is no Science requireth greater Knowledge and Learning than Physick; whilst these being most unlearned, do grossly abuse the simple People of *Germany*, who never dispute his Accomplishments, that comes dignify'd with the Name of *Mayster Doctor*. But why should I use so many Words, were it not to make my Cause good, with thee, most excellent Prince, and to defend myself against them, that, upon these Occasions, are al-

ways

ways ready to accuse me, as one that exclaims against them, more than becomes me; which thing, when some also of the Lawyers and Divines of late accused me, as inveighing against their Parts and Erudition, without good Manners, when I meant only the illiterate or ignorant Pretenders to their Professions, although by these Means it was given out I was an Enemy to all; and many good Men were persuaded to think I was their Enemy, contrary, I am sure, to my Intention, and better Education, as well as the Design upon which I came among them; which thing I perceive your Excellency well understands, so that I shall leave these *runnagate Anointers*, and knavish Physicians, with the rest of the untaught *Mayster Doctors*, and return to *Guajacum*, which, in Medicine, is to be used after the Manner following.

C H A P. VIII.

Of the Method of Cure by Guajacum.

THE Patient must be kept in a close Room, without Air coming at him, where a Fire is to be constant, or else he must be put in the Stove after the Custom of *Almayne*, which tho^o it needs not always to be kept so hot, yet must he be shut up so close, that no Air can breathe upon him for the whole time of his Cure. If it happen in Winter or Autumn, the warmer still must be his Chamber, and the greater Caution to defend him from Cold, especially in the break of Day, when the same is greatest; upon which Account also great care must be had that his Windows and Doors are close, that not the least Wind may have Admittance; for which end Blankets

OF

of Carpets may be hung, as well on the inside as without. When he is thus entered, his Food is to be diminished; first by one fourth of what he was accustomed to, then quickly after a third, soon after this one half, that he may be gradually brought to bear Hunger; his Wine also must be well diluted. Then must he be purged with any such gentle Laxative as may move the Belly, and carry forth the Matter nourishing the Disease, which is all that is required from the same; and which being done, you begin the Work after this manner.

The Decoction which was first prepared, and is strongest, is to be administered to the Patient twice a Day Milkwarm; a *Cyat* or *Goblet* in the Morning at five a Clock, and again another at eight in the Evening.

We call a *Cyate* a Cup holding half a Pint; for seeing eight Pints of Water are required for seething one Pound of Wood, and the one half to be cimmed away, as above directed, there will remain four Pints; and the Sick thus taking half a Pint twice a Day, the Decoction of one Pound of *Guajacum* sufficeth therefore for four Days, it being now usual for Physicians to measure their Liquors by Weight, and having settled a standing Rule for the same, no Man can err therefore in Measure. But to proceed;

This Quantity of Liquor is to be taken off at once without drawing Breath between, and after he has drank, let him rest for three Hours, the first two being covered up, that by the help of Heat the Medicine may be conveyed into all Parts of the Body, and that the Matter of the Disease may perspire by Sweat; which thing how profitable to the Sick, I will declare presently. To this purpose it were advisable that he should be thus covered up an Hour before his Draught is

given him, that he may the more readily be disposed for such Perspiration.

Some will not suffer him to rise in less than five Hours after his Draught. About Midday he must take his Food, and not sooner, then also after a slender manner, for this Remedy, above all others, requireth an empty Belly, and therefore he must eat by no means to fulness, but only for the Support of Life, not to get Strength, but to keep off Fainting; nor is he to fear any Danger hence, for this Wood hath a restorative Quality in itself, and doth much Comfort, not indeed such as are full, but those who are empty; and I have heard say in its Commendation that no one fainteth, how little Food soever he taketh, provided he drink plentifully of this Decoction.

During this he is to use no external Ointments, except he have any Sores or Swellings, and for these they prepare a white one, compounded of *Ceruse*, *Oil of Roses* and *Camphire*, which is laid on with Linen Clothes; but others, as we have told you, anoint them only with the *Scum* of *Guajacum*, or else dry it to Powder, and cast it upon them; and besides this, there is nothing of the Decoction used about the outward Parts.

Some by this Method are healed in a short time, others in a longer, for the most part thirty Days are required. On the fiftieth Day he is to be purged again, as some will have it; for this Cause, I think, that as *Aphrodiceus* saith, They that hunger, and receive not their Food as usual, fall away, gathering however in their Bodies at the same time a cholerick sharp Matter, so that it is necessary the same be called forth by this way of Purgation. The Decoction must not be drank that Morning he takes his Purge, but at Night he is to drink thereof, and thenceforward he may feed somewhat more largely, and again after the
thirtieth

thirtieth Day yet more freely : Howbeit this more freely and that more largely must be very little, comparatively with his wonted Custom, as I will declare to you in the next Chapter.

There are some who, lest any Impediment should arise thereby, or hinder the Operation of the Remedy, keep to the same Order of eating sparingly through the whole thirty Days, and truly the more a Man can dispence with this extreme slender Diet, the surer he may be of speedier Cure; and tho' the desire of Food encreaseth daily upon him, yet must he abstain, and comfort himself with approaching Health, which cannot otherways be purchased; for the Body being thus wasted and emptied, not only by Abstinence but also by Sweat, and farther lamentably broken by the long Continuance of so grievous Sickness, will be now strongly craving both Meat and Drink.

When the Cure is almost completed, and the Sick ready to go abroad, he must first of all repeat his Purgation, and then, as he did before, return to his Decoction for four or five Days Space, which usually maketh up the whole Cure after the thirty Days.

Some will not have him go out of his Chamber till he is thoroughly whole, whilst others believe these thirty Days are sufficient for his Confinement, and that he may then go forth gradually, though not straitway into the open Air, rather walking about the House from one Room to another, or to some Neighbour's just by, till he can suffer the same, for every hasty or sudden change is perillous; and so using himself thus by Degrees, they say, what remains now of the Evil, will go away of itself, after he goes out, and that so it is, I found in myself; for after the thirty Days were passed the Sores of my Legs were not yet healed; so that fearing the Cold, because Win-

ter was coming on, I purposed to keep up yet ten Days more, but was persuaded by my Physicians to venture out, which happened not amiss, for my Sores which I had then were superficial, wanting only to be skin'd over, which was scarcely accomplished by the fortieth Day from my getting abroad; about which time, in a very sharp Winter, I made my Journey from *Vindele* into *France*; the Cause of this Delay in my Cure I did conceive to be this. The Physician gave Leave for my eating more than I should have done, as I found afterwards, and my Drink also was weaker than it ought: I mean the Decoction, for I used scarce five Pound of the Wood through the whole Cure; whereas I should have made use of eight, or as some did, of ten, in which thing he was wrong, for seeing my Body naturally weak, and much wasted by the long Continuance of this Disease, he thought the leis Severity was to be used; and for this Cause allowed me the greater Freedom in my Food, fearing lest my Strength should fail, in which indeed was a double Error, in as much as he ought not to have regarded the Condition I was in then, but what my natural Habit of Body was formerly; and secondly that the Nature of this Remedy was such, that no Man suffers thereby for want of Strength to undergo the Cure; so that be they never so weak, the leis of this Remedy, or the same made weaker, is not allowed, but rather more and stronger to be administred, for the Change it worketh is never sudden, but always gradual, and therefore I best approve that Decoction which is the strongest, at all times, and in all Habits, how weak soever; for which Reason I prefer that which has wasted most in boiling, or such as hath seethed away to the third Part; and during this Course, when the Patient wants to be loosed, who is over
costive,

costive, they advise that he should take the Powder which has been sodden in the Water, and to drink half an Ounce thereof in the Morning, and if that answers not to take so much more; but this availed not me, though I took the double Quantity for that purpose.

C H A P. IX.

Of the order of Diet in this Cure.

THERE is great Dispute among the Physicians about this Affair of *Diet*. Some think it best the Sick should have no other Allowance than Bread, which *Galen* calls the purest Food, with a few Raisins; which Bread they give to the Weight of four Ounces, without Salt or other Seasoning; and they forbid all manner of Flesh Meats, except a small Chicken Broth, which may be supped or taken with a little Bread moistened therein, once a Day; at Night they allow nothing, unless one Ounce of Bread with a few more Raisins.

Others go farther, directing half a Chicken, if it be very young, or if older, a quarter Part must suffice, which is to be sodden in Water, without Salt, though some put in a little Sugar; they also allow four Ounces of Bread in the Evening, or an Ounce with the Raisins as before; but during the whole Course he must touch no Salt.

Their Bread may be white or wheaten, well bolted, made purposely with a little Sugar. There are who add hereunto, not so much in the place of Meat as of Medicine, some Borrage, either the Leaves, or if they can procure them, the Flowers, which may be sodden in Water, and eaten alone with his Chicken for Sauce; and
this

this is the order of *Diet*, which some observe throughout; others only for fourteen Days, which they think enough, and on the twenty fourth Day they grant two Meals a Day; but let them take heed that give this Liberty, for indeed this Remedy requireth that the Sick be reduced as low as may be by Abstinence, although some may chance to have their Cure, and that in half the time of others, with flighter Discipline also.

With their Meat they drink the second Decoc-tion, not warmed but cold, which is the whole of the *Regimen* as to *Diet*, and which none ought to exceed, notwithstanding the Physicians Pre-cepts. I would not altogether despise those who tell us, that many Dangers may chance to dry and hot Bodies, from this very spare *Diet*, for which they quote both *Galen* and *Hippocrates*, who seem in many Places to be against this slender feeding. But of all those who used this Wood, I never saw one who was in Jeopardy by the same, and I gather my Precepts from Experience, and not from the Doctrine of any Books. And farther, I myself am of such hot and dry Complexion, and yet this Hunger brought me neither to a *Ptisick*, nor yet a *Hectick*, of which these Physi-cians are so fearful; forasmuch however as it may be thought Prudence to provide against all Dan-ger, I will that if any Man has these Fears con-cerning himself, let him have his Physician to di-rect him herein, which is all I shall say concern-ing this thing, whilst I now proceed to others.

In the time then of this Cure the Sick must lay aside all Business and sad Thoughts, resting from Care and keeping his Mind easy and quiet, forbearing Studies and whatever may disquiet his Mind, which must be now loosed from his Affairs; and this thing is to be understood of all, but especially such as are inclined to Me-lancholy.

lancholy. They must also beware of Anger, for that, as *Galen* saith, enkindles the cholerick Humours, and in the whole Confinement we must shun whatever may bring on Heaviness or Sadness of Mind; rather let *Singers* and *Minstrels* be brought to him, or let him use some Sports and Diversions with Musick, passing away the Hours in Mirth and Merriment, if he is able or can away with them; but as to conversing with Women, how much he is to eschew that, I will shew hereafter. For my part I took great Pleasure in reading and composing merry Matters, which the Physicians condemn'd, and not without Cause, in that they believed the same to be laborious unto me; but indeed I pursued this not as a Study, but merely as Diversion and Recreation, though I desire not the same should be an Example to others.

Now it is that some begin to find themselves exceeding hungry after the sixth Day, though I myself felt no Grief of this kind before the tenth, and in this Case the only Comfort is to see no Meat, nor to behold others eating; nay, to keep the Smell of Meats at a Distance from the Sick. However, when any one perceiveth himself to grow faint or feeble for lack thereof, I would not by any Means that he receive the same, or other Confection, as a Restorative, but he may refresh himself with some proper Smells or Odours, for even with such *Galen* saith the Spirits may be supported a long time. Yet in this regard must be had to what each Man's Complexion may require, lest like things be administred to those who are hot and dry, as to those who are cold and moist; or things of one and the same Quality applied to all, or to both Extremes. Nor must I forget to acquaint you that I always prefer those things which grow amongst us, as more familiar

to our Natures, than foreign Drugs or Spices. *Democritus* tells, that with the Vapours of hot Bread he supported his Life, even ready to depart, for three whole Days. This then may be tried, or a roasted Onion may be held to the sick Man's Mouth, for I well know such Power has been found therein. The same also has been experienced with the Smell of Wine, by which Means *Philip* the Physician did recover *Alexander*, as we may read in *Quintus Curtius*; and by what the antient Physicians have delivered down to us, we see the Power and Vertue thereof preter'd above all others; so that by all Means we are to supply and comfort the drooping Spirits with such sweet Odours or Smells, than which nothing preferable to those of old sweet Wines. Next to these the Smell of Honey, particularly that of Roses, also of Apples, in whose praise *Stromer* is very lavish for such Use, upon his own often Experience. But by these is to be understood the *Mala Aurantia*, & *Cotonia*, vel *Cydonia*, i. e. the Orange and Quince; the Smell also of Vinegar is much commended, chiefly that of *Roses*, likewise *Muscard*; for these things do refresh and comfort the Head, supporting and cherishing the Spirits of a Man faint. As for the *Aromaticks*, such as *Cinnamon*, *Nutmeg*, *Storax*, *Saffron*, *Cloves*, *Musk*, *Camphire*, and the like costly Ware, I leave to dainty Fellows; but *Cummin*, *Anise*, *Coriander*, *Marjoram*, *Roses*, *Mint*, *Rue*, *Rosemary*, *Violets*, *Sage*, and others our native Plants, none of those who have Judgment will disprove for this end, which I have frequently ordered to myself with good Advantage: The sick Man also may use *Rubbings*, so that they be soft and gentle ones, the whole Space of his Confinement, which as they are found serviceable on many other Occasions, so I think they will not hurt in this Disease; his

Head

Head particularly may be rubbed with a warm Cloth, and combed with an Ivory Comb.

C H A P. X.

That Guajacum is not to be mixt with any other Drug or Medicine whatever.

FArthermore this Remedy will not abide any thing to be added to it, which hath given much Offence to the Physicians, who would that we should have none other than what were costly and brought from all parts of the Earth; for they suppose they should lose of their Authority, unless they joined together for us in their *Potycary Compositions*, Drugs fetched from *India*, *Æthiope*, *Arabia*, and the *Garamantes*, *i.e.* the farthest part of *Lybia*, or those who dwell in the extreme Parts of the Earth; for what will they regard which is not of high Price? But I beseech God that such Mens Advice be never followed, in this their Usage of the Wood *Guajacum*; and that the worthy *Stromer* may be as a Prophet therein, and a true one also, as I verily think he is; for he feareth [and justly also] lest they, under pretence of helping, lend their Hands to spoil it quite.

Therefore let all Men believe me who have proved the same, that this Wood of itself is fully sufficient to heal this Disease, first gently purging at the beginning, and again in the same manner, or still more easily on the fifteenth Day, as at the end of the Course, which must be done also with one simple Medicine, but none of those compounded of great Numbers; for in these I think the Physicians have chief regard to their own Lucre or Profit, rather than the Health of the Patient, when they tell us they are busy in
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studying out the Cause as well as Cure of this Sicknes, with what will best remove the same, as if they thought that this Wood did not perform the Cure. But I think truly there is no Occasion for their mingled Purgations only by the most simple ones, to loosen or empty the Belly, and after by Abstinence and Hunger, all the other Parts. For what say ye hereunto my *Maysters*? In that rude Country where this *Guajacum* groweth there are no Physicians, no strange nor far fetched Ways, no Precepts nor Rules of Physick, but there they give some simple Root or Herb to lax the Belly, which all do use, not under the Pretext of removing the Grief, but to prepare the Body for *Guajacum* to take better place in effecting the Cure. Wherefore I would counsel that ye torment not your Bodies with things costly prepared, especially avoiding the Compositions from many things; for my own part I would never suffer them to pour any thing down my Throat unless a little *Cassia* by itself, when they would have persuaded me to take their *Potions*. I was wont also sometime before to take *Rheubarbarum*, and sometimes other things more *barbarous*; but my own Counsel proved best in the end, which Counsel, if any think fit to follow, he hath here an Example, Command I give none, for we pretend not to teach, having been taught ourselves by the best of Masters, *Experience* in ourselves; and from hence let it be bore in Mind, that we deliver nothing but what we have proved, and that if ought else had come to our Knowledge, we would by no Means conceal it from you.

But seeing now that by diligent Search and great Labour I have found out the Power and Vertue of this Wood, which if I do not well conceive, it is an Error in me; but if I have observed

served it rightly, or as it is indeed, I neither covet Praise nor Profit for my Pains, but will faithfully declare the whole unto you; for what hath not this Remedy deserved of me, unless I would be unthankful for so great Benefit I have had thereby. And therefore finding many Men of good Condition are spoiled through this great Diversity of Medicines, and several of them utterly destroyed, my Advice is, that nothing be added under Pretence of helping this Remedy, for this Wood is well able of itself to pluck up this Disease by the Roots; and if any thing be put to it it may hinder its Operation, but in no wise will it receive Benefit thereby. This one thing I must add, that they which drink this Liquor, in whatever Condition the Sick may be, as to this Evil, they have no need of Baths, which are utterly forbidden by all such as are expert in this Cure; nor must they wash so much as their Heads during the Confinement, or scarcely their Hands, especially with cold Water.

C H A P. XI.

What is the Duty of a Physician in this Cure.

I Know there are some who believe me to be of Opinion, that no Physician should be consulted about this Cure, which is indeed far from my Mind; for I would have such as are well skilled and as well learned, to be consulted therein, but by no Means those bold Pretenders, who are liberal only in pouring in the *Potycary Ware*: His Counsel and Direction, provided he is rightly acquainted with the true use of *Guajacum*, I would the sick Man to use; but those mischievous busy

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Fellows,

Fellows, which are so ready to offer us their strange Compositions brought from the Head of *Nilus*, which if they be but rare and costly, the more they commend them and cry them above the Moon : These I say should be driven away from the sick Person, nor should be suffered to see him, so much as through a Lattice.

I have well proved this Matter to be even as *Asclepiades* judged, that all such Drenches are truly unfriendly to the Stomach. *Celsus* also tells us, that Medicines for the most part hurt the same. Yea and moreover the like thing happened unto me, that this Author declares would fall out, *viz.* That many Medicines receiv'd into the Body, being kept long in the lower Parts, are at last driven up to the Head, there producing much Pain ; which things I would have all remember who enter upon this Cure, that they commit not themselves rashly to such *Tormentors*, not only because the true Nature of this Wood is not known unto them, but because their Nature is never to acknowledge their Ignorance, but always to be prescribing somewhat, still administering some or other of their mingled Compositions, unto whom a Man shall at no time shew his Water, how well and healthful soever he be, but they will make their Bill to the *Potycary, Recipe, Recipe, take, take* ; telling the sound Man they suspect some Sickness just begun, or else some one that is nigh hand, which must be prevented in time. *Except thou swallow this (they say) or drink that, thou wilt have soon the burning Aches or Fever.*

O mischievous Men ! if they are to be called Men, worthy only to be despised and hated of the whole World ; for however unskill'd, they are bold to take upon them many things of late in the administering this Wood, thrusting themselves into this Business, the Venders thereof

helping them forwards, between whom I think there is a Compact or Bargain made; for when they saw that by Means of this vile, rude and contemptible Drug, there would be no longer need of their learned *Precepts* and *Disceptations*, they grew uneasy; and though some did, yet they could not generally withstand a thing which was found so good and profitable. On the other hand, when the Merchants feared lest they should sell but little of it, if the Physicians did not approve it, for no Man would lightly make use of a Remedy brought from a strange Country, and so differently ordered to be made use of, from the common Method of taking their other compound Drenches; then I say surely they agreed betwixt them, that this thing should be spread among the common People, that the Physicians Advice was still absolutely wanted in this Cure; so that selling a Remedy thus approved by them, their wonted Gain would return, and the Physicians in the mean time lose nothing of their *Fees*, being constantly called into the Cure.

I know there are some of a better sort that travelled into *Spain* by the Order of the Emperor, and by the Persuasion of a Bishop here, only to enquire and inform themselves of this Matter; and these, when they were thus informed by some who had been in *Spagnola*, of the Nature and Truth thereof, delivered no other thing about this Wood, than what our own Experience hath confirmed to us: But some added of their own Heads, what other Medicines, upon what Days, with what other Observations ought to be regarded, and by a sort of mathematical Rule, the Sick was to live in his eating and drinking; which possibly they did out of no evil Intent, but after their superstitious Manner, used also of some good Physicians, who are so desirous of helping their Patients,

tients, and so over officious, that at some times they do more than is really needful; their good Intentions I can approve, though I do not all their Superstitions, nor their rigid Precepts. But to return to this knavish Sort. I think I say they are confederate with the Merchants, or go snacks with the Vender; for I myself did see a certain Physician, if we vouchsafe to call a rude and unlearned Ass by that Name, who with long Speech discommended this Wood, as a vain thing and nothing worth, but that the Merchants had only feigned these things thereof; yet soon after, this lewd Dispraiser of it was called to the Cure of a wealthy Man, then quickly after this to another, and when he began to smell the Gold, and found there was likely to come great Riches by the Multitude of the then diseased People, he began by little to abate of his Malice and base Speeches against this Remedy, and within a while to commend it much himself, greatly advancing it; and at the last saying, *I myself have proved the wonderful Power and Vertue of this Wood.* Nay, nay, Ass, but now thou hast found thine Advantage therein.

After this manner the Remedy began to have Place now in their *Canons*, likewise as all others have been introduced; which thing, when admitted by the Authority of the learned and experienced Physicians I reprove not: Howbeit my Mind giveth me, and I verily believe they cannot do this thing as yet, nor to be free, do I think it at all necessary; for in *Spagnola*, where there are no Physicians, somewhat should seem wanting to this Remedy, or else here likewise it may be administer'd without any of these superstitious or physical Formalities; for can any Man be so simple as to think a Physician should handle this Matter more dextrously than they which know the whole
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Affair from their own Experience? Considering especially that this Wood hath not been so long in use with us, that in so short time we might better search out or learn its Properties; and to speak briefly, Men as yet only wonder at the Thing, but it is not so understood by any as to be brought under the *Physicians Canons*, or its Operation deduced or infer'd by any of their *Aphorisms, Rules* or *Precepts*.

Let this then only be remember'd, that this simple Method will be sufficient to heal those who are afflicted with this Sickness, which we teach not from the Dictates of *Art*, but from *Experience* in ourselves: Let them be examin'd and considered of the sober and learned Physicians themselves, but let them leave all foreign Drugs or other Spices out: Let them bid farewell for ever and a Day to such as go about to restore us from Diseases with their *Maxims* and *Disputations*; such as allow nothing vile or of small Price, and who will think perhaps that I speak Untruths, when I tell them that I have driven away the Fever more than eight times by drinking mine own Water in the beginning, without other Medicine; and that I have seen Men in *Saxony* who cured most Diseases, by only taking hot butter'd Beer: And possibly such will not believe me that there is a Servant of my Father's who with a few Herbs, three only in Number, sodden in Wine, healed a Man's *Brain Pan* miserably contused; and many seemingly desperate Wounds did he cure with a few Herbs of our own growth, sodden in Wine or Water, and that in the Compass of ten or twelve Days, without Fever attending; but such they will say are vile Remedies, because not administered as their *Canons* do direct.

Now this same thing do these Physicians judge of *Guajacum*, whose Nature and Properties, how
clearly

clearly understood, and what Notion they had thereof, we may perceive by the Answer of one of those famous Men, of great Age and Practice, who doubtless was so well acquainted with *Avicen* and *Mesue*, as to have them ready at his Fingers Ends, as well as other physical Authors. This Physician, whilst I was penning of these things, and had taken my Journey from *Frankford*, at a Place where he was writing of his *Recipe's*, being asked of a Friend of mine what he thought of *Guajacum*? *I have not seen it*, said he, *but whatsoever it be, the Weight, the Colour and the Savour must be considered in Quantity and Quality.* Then, said I, in Weight it is very heavy, and sinketh in Water, how small soever the Pieces be, and is in Colour almost like *Box*, and smelleth faintly somewhat like *Rosin*. Dost thou, said I, by these know what his Power and Vertue may be? At this thinking to stun me with Words, he chatter'd I know not what from *Aristotle's Predicaments*. Then, said I, it may be good Fader, seeing this Evil is new, and the Remedy new also, the whole of this Matter is yet a while unknown unto you? *Thou art deceived*, said he, *it is no new Disease, seeing Pliny writeth thereof.* When I, being desirous to know what he knew in *Pliny*, which I knew not, asked him what Name *Pliny* gave thereto? *Mentagram*, said he, *quia vexat Mentem*: Which is to say, because it vexeth a Man's Mind. Then said I, and do not other Diseases and Sicknes vex also and disturb the Mind? Doth not *Frenzy*, *Madness*, the *Falling Evil*, and many others, vex and disquiet our Minds more than the *French Pox*? As he was about to interpret I know not what, Good old Man, quoth I, learn against another time to answer wisely, especially in such things as appertain to Health; for if ye had read *Pliny*, you would not say *Menta-*
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gram to come a *Mente*, but a *Mento*, for in the Chin that Disease first began; which thing sheweth also that this Sickness was different from the *French Pox*.

And who could forbear to rebuke this wretched Ass Head. But now again let us pass over these blockhead Physicians, of whom we find a great part rich in babbling forth Words, but in the true Knowledge of their Art very poor, and return to our purpose, of which this is chief. That Physicians be applied to in the Cure, not so much as *Ministers* of Medicines or *Curators*, as *Custodes Aegrorum*, or Keepers of the Sick, to a proper *Regimen* of Diet; and among these let him choose such as are knowing, well learned and experienced; such as had rather be wise by themselves, than err with the common sort, and such, who if they could heal the Sick with eating Beans, would not seek for any costly Compounds or strange Medicines.

C H A P. XII.

Whether in this Cure regard is to be had to the Age, Sex, or Condition of Body.

WHEN those which I told you went into the *New-Found-Land* to enquire into the Use of *Guajacum*, and whether Children and ancient People might be therewith holpen, for seeing these were weak, it seemed doubtful whether or no they could bear this Diet; Answer was made by them who had been in the Island, that they had never seen any Children so cured; but the Natives did assure them that Children might be so cured, as well as Women, and old Men also had been cured by the same Remedy very frequently.

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Upon which I called to mind that notable Saying of *Hippocrates*, that *old Men may well away with Fasting, strong ones not so well, young Men much worse, and Children least of all, especially the froward and of quick Wit*; howbeit *Galen* will not be here understood of old Men in their decrepid Age. It is also well known that those of a *sanguine* Constitution may abide Hunger better and longer than the *choleric*; in the former the nutritive Humours do more abound, the Heat is also temperate, being mingled with more Moisture, whereas in the other they are more hot and dry; and now who doubteth but such as are *phlegmatic* may well abide Hunger, because they have Humidity to spare, or which superabounds: These things duly weigh'd and consider'd as they ought, no one can be to seek in what Age or Complexion soever rightly to order the Diet of the Sick; when to enlarge and when to diminish the same; as well also how much or little of the Remedy must be administred: Although in this less Notice may be taken, because this Decoction is not such as healeth all at once, hastily or violently, but effecteth the Cure slowly and gradually, in a manner scarce perceivable; so that I think it need not be feared whether it be administred to an old Man or a Child, Woman or Virgin, as to the Quantity thereof, provided none too far exceed that which we have directed, where you will see no greater or larger is given to the Fat than to the Lean. *Celsus* tells you there is much Difference betwixt a strong Body and one that is fat; and again between the thin and the weak; for the lean have much Blood as the bulky more Flesh, which thing oftentimes deceiveth the Physician, as I observed it fell out in myself, whilst they judge a thin slender Body must be weak, and a fat to be strong and mighty. This one thing I

will

will observe by the way, that my Father being almost sixty Years old was cured by *Guajacum*, observing this strict Diet, yet suffered not thereby, nor did he take counsel of any Physician, never seeing any such, but steadily pursuing my Prescriptions.

C H A P. XIII.

Whether this Wood will cure in all Places.

I Expect now that some will enquire of me whether the Use and Effect of *Guajacum* be every where alike? And also being new and strange, whether or no it may be as convenient for the *Germans* as the *Spaniards*, and for those who live temperately as such who live otherwise? For as in some others regard is had to the Nature of the Place, so likewise ought it to be in the ministering hereof: As the time also of the Year is observed, so likewise the Place of the Sky or Climate are considered upon many Accounts, especially for that Men abide Hunger otherwise in a thick Air than in a thin; but these I shall leave to the Physicians for a more satisfactory discussing of them. What I have learned, and as much as seemeth to appertain to my Countrymen the *Germans*, I will make publick to all.

The *Spaniards* say this Medicine ought to be prescribed to the sick of this Disease, be they of what Country or Nation soever; seeing more especially there is nothing required in its use but will suit all People and all Places indifferently, as hath been experienced already among diverse Countries. First from *Spagnola* it came into *Spain*, and then other Countries adjoining, made Experiment with like Benefit, when after it was known

that many had used it with great Success, the *Sicilians* received it; from them it was brought into *Italy*, and soon after we of *Germany* have found the good Effects thereof in this Distemper; and of late we have heard that many in *France* are in like manner healed thereby. Which thing seeing it is so, and that we live under such Air as disposeth not so much to some kinds of Sicknes as that of *Spain* and *Italy*, through the great Subtily thereof in those Parts, and have less therefore to apprehend from those Evils which might otherwise happen, such as Fevers, Pleurifies and the like Inflammations of the Blood. And again, having strong Bodies that may well bear Labour, Hunger and Thirst, our Minds also for the most inclinable to Mirth and Merriment, what should cause any one to think but that our Region and People are admirably well suited to this Remedy? Which thing *Paulus Riccius*, a Physician of singular Judgment and high Erudition, well approveth, and moreover affirmeth, that he knows, from much Experience, no Nation can be better suited to this *Diet*: But if we had not seen some restored unto Health through the help of *Guajacum*, and now were to begin the Proof, why should we think that God was so much set against us, that he would either withhold this health-bringing Medicine from us, or deprive us only of its Benefit? for being brought out of the *New-Found-Land* to *Spain*, it was there found to retain its Vertue: Unless any Man will say that *Guajacum* disdaineth to come to us, or being brought among us, that its Vertue ceases here, though no where else; whereas on the contrary, to our Comfort we speak it, it is found with us a sure and speedy Help, peradventure much more so among us, than in many other Places; for as our Men are much given to surfeiting, so can they, if need

require,

require, abide for long time both Hunger and Thirst. As our Bodies likewise abound with Heat, so also they are hearty and strong; for after the Judgment of *Aristotle*, they who inhabit cold Countries have much natural Heat in them, and they who have much Heat, for the most part have greatest Strength; also for that the *Almayns* use much eating and drinking, *Riccus* the Physician was asked of late, whether he thought it best to remit somewhat unto them of this very slender Diet? And he answer'd, No by *St. Mary*, not thus much; rather handle them, saith he, the straitlier, that their great Bellies, used to Gluttony and Drinking, be kept to a stricter Diet than what is practised in this Course by these thin and lean *Italians*; and he shewed me at the same time, that he had lately thus punished with Hunger one of these fat gut Fellows, ten Days longer than otherwise he ought, because he would have no Humours remaining in him that might frustrate his Cure, by hindering the Operation of the Wood.

These and such like I do gladly rehearse from *Riccus*, and make often mention of *Stromer*, that such as may read this Book should understand whom I account good and right Physicians, and how unworthy I think those common Tormentors of Men the Dignity of such Name and Title; and that other Nations may know that *Germany* affords some good and excellent Physicians, and that I delight as much in the Learning and Friendship of such, as I hate those unlearned and fool-hardy Fellows, who after they be for their Money once made *Doctors*, strait profess that they can raise the Dead, and restore Life to them that be buried. But I must return unto these two which be of another sort. One of which, *Stromer*, when I asked him the last Year a Medicine

cine with which I might be purged, said, *Why good Man wilt thou vex thy Stomach with Medicine in this Age of thine, wherein Nature is able of herself to do much better?* For as he is very loth to pour in Medicines, so bringeth he under the Diseases of the Sick, for the most part, by the Observation of a slender Diet: And I remember when he had taken one in hand to cure in the City *Augusta* by these Means, who told him that he feared he could not restrain himself from Women: *Seeing then,* said he, *thou hast decreed to die, there is no need of my Help,* and so departed from him, leaving him to his own Intemperance.

Of this kind there be two Physicians more of excellent Renown, whereof the one is thy Physician, most noble Prince, named *Gregory Coppus*, who hath assisted me in the writing this my Book, the other resideth in the Archbishop's Court at *Colen*, called *James Ebellius*, a Man of so great Authority, that four Years before he was made the Physician in ordinary, all others whatever gave him the Precedence: Being had in great Honour among all the chief Men in *Pavia*, where this Science flourisheth, as well for his Skill therein, as his great Learning joined thereunto. But this is no Place to reckon up such excellently learned Men, but rather to write mine own Experience of this Wood *Guajacum*; and therefore I will shortly conclude this Chapter, in telling you, what I verily think, that the same will profit all Men of what Country or Nation soever.

C H A P. XIV.

Of the best time for this Cure by Guajacum.

IT seemeth for some Reasons to follow, that it will be better to undertake this Cure in Summer than in Winter Season. 1. Because, as *Galen* saith, the Moisture in Summer increaseth, running up and down the Body, and therefore the hurtful Humours are more easily parted from the good, that they may be sent forth, whilst the latter are kept in. 2. Because Diseases take deeper Root in Winter than they do in Summer, when they are more easy to be moved, the Body being now apter to all Changes.

But these Considerations appertain to all Diseases in general. Therefore in respect to this particular Cure with *Guajacum*, for as much as great part thereof consisteth in Diet and Abstinence, therefore it may be most expedient the same be enterprized in Summer, in which Season one may better dispence with Hunger than in Winter, when the Stomach is more craving; for if the Body being hot, and as it were boiling of itself, as it is apt to be now, should moreover be oppressed with Food, the same would most likely be turned to Diseases, but in the Winter not so; for as much as *Hippocrates* saith, That in Winter a Man's Body naturally aboundeth inwardly with Heat, and outwardly lacketh the same, endeavouring to avoid and feel the Cold, which then seizeth on the outward Parts, retiring as into a Castle or strong Hold, where it shutteth itself up; contrariwise in the Summer this natural Heat goes out, and followeth, according to *Aristotle*, the Temper of the Air, perspiring itself through the Confines
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of the Body. Yet so it is, that the very Nature and Property of this Remedy is to bring back into the Body such natural Heat as is lost and expended; and therefore it seemeth inconvenient to attempt this Cure in the Winter Season, because it is thought dangerous when the external Heat is retired inwardly, by which the outward Limbs may be forsaken, and left destitute of their Power and Strength, especially those which are naturally cold or chill, and which otherwise in the Winter lose their Heat, and are often destroyed through Violence of Cold, even like the Limbs of dead Folk, without sense of feeling. But here we must not pass by that which *Coppus* adviseth, when he tells of this Wood, that it moveth a Man to sweat, and thereby dischargeth those bad Humours that are hurtful to the Body; therefore, saith he, Summer is most apt for this Cure, when the same are most subtle, and fittest to perspire; for in Winter the Pores and Passages by which the Sweat should have its Course and be expelled, are stopped, and the Humours as it were congealed together.

On the other side, for as much as in this Cure performed by *Guajacum* the Sick are grieved with nothing so much as Thirst, it is believed harder to suffer this in Summer Season than in Winter: Wherefore in *Spain*, and where the Heat is vehement, they durst not hitherto set about this Cure in Summer.

Farthermore in Winter, according to *Alexander Aphrodiceus*, there ariseth in Man's Body, thro' much eating, when the Stomach (as we have said) is most impatient of Hunger, a Humour named *Pituita* or *Phlegm*, which might be prevented, were the Cure then undertaken, and when we said also, great Abstinence is practised.

These things we have spoken in regard to the two Extremes of Heat and Cold, and now we come to the two other Seasons betwixt both these, and of which I think Autumn to be the worst; for then usually aboundeth all manner of other Diseases, the Humours of the Body growing now more putrid, because of the unequal Temper of the Air at this time, ever changeable and inconstant, whereby are formed sundry Distempers, by which, as *Celsus* affirmeth, many People are destroy'd. Besides this Disease being a great Enemy to the Sinews, the same Author tells us farther, that Winter and Autumn are not meet or proper times for Medicines, because of the Resolution of the Sinews, now more than at other times falling out.

These I say are the general Opinions and Disputations of the Physicians, not only concerning *Guajacum*, but other Medicines administred at these times; wherefore now speaking my own, I say that Summer, at leastwise in *Almayn*, I think may be the best, but then it must be understood that part where the Spring endeth, as in *May*; for now the Heat is not yet extreme, so that the Sick may well abide his Thirst; but in Winter the Cold is too extreme, as likewise in the Spring and Autumn the same is usually too great for the Sick to abide in this Cure, it being one of the material Points in the Cure by *Guajacum*, that the Sick take care he get no cold; and for such Inconvenience as may befall in the Summer Season, and how he is to guard against them, I have already, and shall say more thereto presently in proper Place: Nevertheless I do here declare to you, that this Drink of *Guajacum* doth wonderfully corroborate all the Powers of Nature, making those Constitutions strong and hale, which by the Decay of their natural Heat were grown infirm

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and much consumed ; which things, if they were not as I have said, and had not *Hippocrates* somewhere in his Writings (if I am not mistaken) acquainted us that the Spring and Autumn are the fittest Seasons to let Blood and administer Physick, the Advice of *Celsus* would have seemed best, who saith, that Spring is the best time for Physick, and next to that Winter, but that it is very dangerous in Summer, and in Autumn worst of all.

C H A P. XV.

That those who are under this Cure must abstain both from Wine and Women.

AND may I not boldly affirm this Medicine to be given us of God, seeing it never helpeth unless a Man be given to Penance, and to lead a holy Life; for certainly Men are brought into his Favour by two Virtues more especially, that is by Chastity and Abstinence, as the Christian Law sets forth. Let the Sick of this Disease assure himself therefore, that unless he will straitly bind himself under those Bonds, he will not only use this Remedy in vain, but shall run himself thereby into great Peril of Life; for it is known that a Man will die without Remedy, who useth a Woman before the fortieth Day, from the beginning of his Cure; either because the Body so emptied is not able to bear the Injury of that act, or because God will not that a Man use this so great Benefit impurely; and therefore among all those who experienced this Wood in *Almayn*, it happened one Man to die through this Folly, as those who were present affirmed upon their Oaths. Next to this the use of Wine

is known most dangerous, and must be avoided in this Cure, for it weakeneth the Joints, and is a known Enemy to the Nerves; and for as much as it is very penetrating and disturbing to the whole Body, it is thought that this Decoction of *Guajacum* will be as little Profit to his Body that useth Wine, but may rather put him in Jeopardy of his Life, so contrary are the Effects of Wine and *Guajacum* to each other.

There are some therefore, and that prudently, who admonisheth the Sick that he abstain from Wine a Month at least after the time of his Curation is past, in as much as the Remedy still keepeth its Course of operating many Days, after it has been taken; therefore lest any thing let or hinder such its working in the Body they forbid Wine; and he that would flee other voluptuous Gratifications, must give no place to Gluttony; for the old Proverb tells us, that Hunger never begets Adultery: And again it is said, *Sine Cerere & Vino, friget Venus*, That Venus herself grows cold without Bread and Wine. *Ælian* writeth that *Zaleucus*, a Lawyer of *Locrense*, forbade Wine to the Sick upon pain of Death, without first asking Counsel of the Physician; but if the Nature of *Guajacum* would suffer this fleshly Act, and abhorred not Wine, yet do the Books of Physicians every where condemn them in this Disease, as well as many others, being most injurious and hurtful to the Joints, and Members of the Body.

Celsus maketh mention of some who were very much vexed with grievous Aches in their Limbs, that by one Year's entire Abstinence from Wine and Women have been freed therefrom for their whole Lives after; and the same concludeth, that such as live pure or chaste, or are gelt, or Children, or those who meddle not with Women, or Women also, unless under the menstrual Suppressi-

on, are rarely afflicted with this Sickneſs. *Alexander* ſaith, Such as drink Water only, are more acute in all their Faculties of Underſtanding and Senſe than others; for Wine ſtupifieth the ſame and dulls the Senſes. *Cicero* ſaith, That in as much as Wine does little advantage the Sick, but for the moſt part hurteth, it were much better he ſhould wholly refrain it, than under Expectation of uncertain Benefit, run himſelf into certain Danger thereby. *Venus* alſo, in whatever State a Man may be, cooleth the Body, and drieth it alſo, if *Ariſtotle* be in the right; for by this his natural Heat is extinguished, and by ſuch Expence as is then made, Drineſs alſo of the Body will enſue.

And thus you ſee how Soberneſs and Chaſtity, two holy Ordinances of Life, are very principal Obſervations in this Cure, and highly conducive thereunto, which diligently practiſed, no Danger will ariſe; for ſhould theſe be any Hindrance to the working of this Remedy, which they cannot well be, yet will they put no Man in Danger.

C H A P. XVI.

That Salt muſt be avoided by all under this Cure.

AMONG all things forbidden in this Cure, ſome Men have wondered why *Salt* is condemned throughout the Courſe thereof, conſidering that at other times there is nothing which is deemed more whoſome; neither can they conceive that Hurt ſhould come thereof in this Sickneſs, which proceedeth altogether of Corruption and Putrefaction of the Blood, which *Salt*, above all things, ſecureth and preventeth. Moreover
the

the Nature hereof is to dry, bind up, and cleanse, which Properties seem meetest, in order to eradicate this Distemper. First, Because the Body of him who is therewith infected is much loosed thereby. Secondly, Because the Humours flow from the same Matter. Thirdly, Which is the Chief of all, because the corrupt and infected Blood remains yet within the Body; for this Disease, as already observed, is no other than a disorderly Condition of Body, arising from the Blood corrupt, even as it befalleth a City when a Sedition begins in a Commonwealth, and the People divided in their Opinion, then every thing runs into Disorder and Confusion, every thing is out of Place, nothing abideth as it was wont, no Harmony or Concord, no Quiet nor Peace, but all things full of Trouble, till some sage, wise Governor of greatest Authority in the Commonwealth, and of highest Esteem for his singular Goodness and Piety, and most deserving of the People, lends his Help to allay the Storm and Tumult; and, as *Virgil* declares, knows how to get into their Hearts with soft Speeches, thereby quelling this Uproar, and quieting their Passions, sets all again to rights, by uniting what had been disjointed, binding up what had been loosened, and gathering together what in such Hurry had been scattered about. The like thing might we conceive of *Salt* in this *Microcosm* or little World, of which *Pliny* says, That without it a Man's Life cannot endure; and therefore say they how can that hurt in this Sicknes, which in others conserveth all things? And farther, in as much as in this Cure we must take care that no corrupt Humours do abound, and that *Salt* resolveth and cleanseth all Superfluity thereof, keeping under and restraining the gathering together of the same, it may be conjectured we should, upon these Accounts,

counts, be more free at these times in its Use than at any other.

But notwithstanding all these Reasons, as they may seem to some, we must have another Consideration in this Matter, and first in regard to this particular Disease, how the Sick are to forbear salt Meats, if not all manner, at least those which are very acrid and sharp. Let the Physicians, I say, be consulted who have written heretofore concerning the same in other Distempers. As to the present, in which we are professedly treating of this Wood, that as all grant the use of Salt, unless in very little Quantity, to be noxious and exceeding hurtful in all Affects of the Sinews, and in such others as arise out of a corrupted Blood, of yellow or black Choler, or of salt Phlegm, because by its Pungency it sharpeneth the Choler, burneth the Blood, and by its great Siccity drieth the Nourishment, and hinders the Body from thriving, by that Means destroying all things that should further Health; and therefore more particularly about the Administration of *Guajacum*, they rightly and utterly forbid all manner of use of Salt, with all things piercing, on the same Account; amongst these especially all Spices, and Wine also are prohibited, because all such, whilst they deeply penetrate and raise violent Disturbance among the Humours, this Wood will be hindered in its Operation.

If these Reasons cannot satisfy Mens Minds, I will say unto them as the Philosopher spake of the Stone *Magnes*, if it be anointed with Garlick it draweth not the Iron unto it; so likewise hath *Guajacum* a certain secret Vertue as yet perhaps unknown, in a more especial manner to be adverse to Salt, and whose Power is destroyed if that Seasoning comes anigh it; and this we have said as to the Forbearance thereof in this Cure, from

from whence we will come unto the slender Diet, wherewith the Body must be reduced, and made lean, upon which this Cure likewise principally dependeth.

C H A P. XVII.

Of Abstinence or Hunger, with the slender Diet so necessary to this Cure.

ALthough we have already taken Notice of the small and thin feeding that the Sick must use, and how his Food must gradually be lessened, and he brought to Hunger thereby, yet we think it necessary to warn you once again of the same thing in this Place, not only because this Remedy requireth an empty Belly, void of all Fullness or Abundance of Humours, but for that I would also declare that in old time the same Method was taken with other sick People. Thus in *Diodorus* we read that the *Egyptians* did heal their Sick, some by strict Abstinence, others by Vomiting, whilst they say, as he reciteth, That all, or the greatest part of Diseases come of the Superfluity of Meats, and therefore they believed rightly this way of Cure most expedient for Health, as taking away the first Causes of the Disease.

Let not therefore these Drunkards, these intemperate Fellows given to surfeiting, be grieved at this Diet, who, as *Perseus* saith, delight only in delicious feeding, and can scarcely pass half a Day without Meat; whose Belly, as the Prophet saith, is their God, and all their Mind and Life is taken up in eating: Let these, I say, cease their Complaints against this Diet, if they consider how good and excellent a thing is attained by it, and
how

how great Sicknes is taken away with so little Pain: Neither let them talk of the Peril or Danger that may betide them from Weaknes through this their Fasting, as if they must faint or die by this Method; for *Pliny* rehearseth that no one dies for want of Sustenance before the seventh Day, and many have held out unto the eleventh.

Albertus writeth, that in his time there was a Woman in Germany who lived sometimes full twenty Days, at other times thirty, without Food; and that he had seen one continued seven Weeks fasting, drinking only once in two Days a little Water. *Pliny* also writeth that he knoweth for certain, the *Scythians* holding certain Herbs in their Mouths, endure Hunger and Thirst for twelve Days successively; and some report that the Christian Philosopher *Ammonius* never eat ought but toasted Bread, which thing, if it seem strange to any Man, let him remember what is reported in antient Story, that certain of the *Magi* lived once by Meal and Herbs, and that *Diodorus* writeth of the old *Egyptians*, that their Food was nothing but Herbs and Roots. *Hesiod* adviseth to live on *Asphodele* and *Mallows*. *Plato* writing of the Laws maketh mention, that *Epiminedes* was sometime contented so to live.

If any Man therefore will set these Examples before him and consider them, he will then perceive that we fare sumptuously in this Diet, having in a manner more than sufficeth Nature; but if it be so very hard a thing thus to abstain from Meat, who is he that loveth himself so little, but that for Health sake he would endure the Penance? Or who would not rather choose thirty Days Abstinence than Sicknes as long as he liveth? Who, I say, would not choose to pass so many Days under Hunger and Fasting, that he may be whole and sound the rest of his Life, than

to shun that little Mortification of the Flesh, be tormented as long as he liveth with pungent Grievs and Sorrows, filthy, putrid, and noisome Humours flowing all the time from some Parts of his Body.

I have acquainted you that this is no new Method of Cure, for at all times of the World, the best Physicians still command this slender Diet for the Sick, of which Number is *Asclepiades* who writeth, according to *Celsus*, that the most sovereign Remedy against a Fever is, as he hath proved, to lessen the Strength of the Patient with watching and great Abstinence, insomuch that in the first beginning of Sicknes they should scarcely wash their Mouths.

Abstinence, says *Eusebius*, both preserveth the bodily Health, and the Modesty of the Mind, whereby is evident, that little and temperate eating is profitable as well to the Soul as the Body; witness *Timotheus*, who being one time at Supper with *Plato*, having before him such Food as he was wont to have, turned to his Friends saying, Those whom *Plato* receiveth to Supper shall be well at Ease long after; implying, that after much feeding upon diverse and costly Dishes, luxuriously set forth, much Evil follows; such as Crudities, bad Digestion, with Oppression at Stomach: Wherefore after when it chanced him to meet with *Plato*, he said unto him, You *Plato* do eat to Day, rather for to morrow than the time present. And in *Lucian*, the *Pythagoric Gallus*, that it was a great Benefit from Heaven bestowed upon *Micyllus*, because with Hunger he at all times escaped the Fever, and never suffered by any such. And what shall we say to that which *St. Hierome* writeth, that certain People sorely afflicted with the *Joint Aches*, and the *Gout*, after their Goods were gone, and that they were reduced to Penury
I and

and great Want, so that they were forced to take up with very simple Fare and scanty Food, they recovered their Health. *For these, saith he, took no regard to their Families, whilst the Abundance both of their Meat and Drink had depraved both their Bodies and Minds. And presently after he saith, There is nothing stupefieth a Man's Mind so much as a full Belly, rising and tumbling hither and thither, blowing forth Wind, and ever basking, fysting and farting.*

This Story should be as an Admonition to many Men, which I have read of. *A certain great belly'd fat Abbot, as he was carried to the Baths it fortun-ed him to meet a Gentleman, who asked him whither he was going? The Abbot made answer, He was advis-ed to certain Baths, where he was now taking his Jour-ney. Why, quoth the Gentleman, are you sick? Nay, quoth the Abbot, I am not sick, but I have no man-ner of Appetite unto my Meat, I go now therefore to the Baths to get again mine Appetite, which is gone from me of late, and for which they say the Baths be exceeding good. Verily, quoth the Gentleman, in this thing I can be a better Physician unto you, and took the Abbot home with him, where he caused him to be put into a deep and dark Dungeon, and fed him very scantily for some Days, and at last asked him whether he had an Appetite to his Meat? Yea marry, says the Abbot. Faith, quoth the Gentle-man, then is it reasonable thou reward me for thy Cure, and made him pay two hundred Crowns for the same, sending him away in good Health, with so strong Appetite, that he could now feed savourily and heartily upon Beans and Leeks, whereas before he could not touch the most dainty Viands: And thus was he rightly disciplin'd indeed, seeing he sought not Meat with Hunger, but Hunger with Meat. But possibly it may be thought we have said enough, or perhaps too much hereof, there-fore*

fore proceed we to other Matter; yet first I must acquaint you in concluding this Chapter, that *Guajacum* will not suffer a Belly thus replenished with Food, or inwardly puffed up with *Flatus*, but rather one that is well purged and cleansed from all gross Humours.

C H A P. XVI.

How Hunger may easily be sustained during this Cure.

THIS slender Diet at this time may not only but easily be borne also, and that thro' the Property of this Wood, which after the Body is reduced, will both sustain Life, and cause that the Sick require no other Support: Therefore have I not without Cause advised that the Sick abstain as much as possible from Meat, and when feeble or faint he may be refreshed, not with such, but with sweet Savours or Smells, as I have before observed, especially those of hot Bread put to his Mouth; but if any be so feeble as to fancy himself sinking quite away, which I think can rarely fall out, [and in myself nothing like it did happen,] as to require any manner of Help, then I would advise what *Pliny* hath recommended, that is, Butter and Liquorish, a little whereof taken, will both stay Hunger and slacken Thirst; or else let us follow the Counsel of *Celsus*, who saith this thing particularly must be regarded, that the Physician frequently visit the sick Man at such times, sitting by him, considering how his Strength holds out, and to persuade him, so long as he is able, to bear his Abstinence from Meat, and when he begins to fear his Weakness, to allow what he thinks necessary. Except any

had rather be ruled by what *Gellius*, from *Eraſtus*, writeth of the *Scythians*, that when they were under Neceſſity of ſuffering Hunger, they bound their Bellies round about cloſely with Swathes, thinking that by thus preſſing together theſe Parts, Hunger would either the more eaſily be put by, or ſuffered; for this coming, as he ſaith, of Emptineſs, and the void Spaces of the Bowels being thus begirt, the Emptineſs cloſed, and the Hollowneſs no longer in being, there can be now no Hunger where theſe are not; ſo that the utter Forbearance of Food is thus eaſy to be borne. But why do I ſay utterly forbearing Meat, which cannot be in this Cure, though I may call it Hunger, whatſoever it be that any abideth, notwithstanding it may be ſuffered well and eaſily, though a Man were to take nothing at all to help it. Yet what, alas, to theſe dainty ſick Perſons is to be eſteemed light, who cannot only not ſuffer Hunger, but think it intolerable to want an Appetite unto Meat, for which, if at any time they be ſick, we might pray God they never might recover, conſidering they eſteem it the greateſt Affliction that can betide them, to purchaſe Health with a little ſuffering of Abſtinence?

Of theſe ſort of People, if I ſpeak ſomewhat freely, I do it after mine own wonted manner, being provoked as it were thereto, by ſeeing many of my Countrymen, the *Almayns*, ſo wretchedly to err upon this Account.

C H A P. XIX.

The Advantage of Temperance above Luxury or Riot, with the Praise of the former set forth.

BUT I beseech Almighty God that this Nation may be brought to a right Knowledge of itself, which thing I desire not so much, for that it is unseemly that the People who rule in a manner all the World, should so live, as for that such Intemperance is an occasion of great Evils, and greatly to be avoided.

If other People were to eat and drink all they could, they believe they should transgress the Laws of Nature, but when ours have crammed and stuffed all they can, they expect to be praised for so doing ; but what mean these Strifes and Contentions of our valiant Drinkers, when he who thus swilleth is carried in triumph, and when it is much Glory to overcome in drinking, and no Shame to be drunk and spew. *O my Country ! O Empire !*

As for the *Polonians*, or if there be any other People who surpass us in Drunkenness, I do not regard them ; but this Nation surely ought to remember themselves, and to set a Value upon their Dignity, except it should seem that others have subjected themselves to this Empire, not for the Reverence and high Opinion which they had of our noble Progenitors, but rather to contemn and despise us ; verily it is most undoubted, that they were far different Men from ourselves, that had such Honour and Renown given them, whilst

we

we are despised. Is there so much as a Child in *Italy*, that knoweth us by any other Name than that of Drunkards?

Seeing therefore that other Foreigners do cry out rather of our Vices than of our Humanity or good Conditions, is it not time to change our way of Life? Are we not ashamed to be so dishonourably spoken of? Or shall we think it no Scandal to lose our Dignity and antient Title, which was so great Glory once unto us? Can we believe that sober Men and wise will long content themselves under the Dominion of a drunken and barbarous Nation, void of all Goodness, of all Humanity?

But if our Countrymen will yet be stupid and understand no Counsel, let them know however the Approach of their own Ruin; and if we set so little by the Loss of our Glory, and the Rebuke of our Minds, that we will not leave our Luxury and extravagant Living, let us at least have so much Sense as to preserve our Healths, which will at length be utterly destroyed by such Feastings, Surfeitings and Carousings, concerning which the satyrick Poet saith thus

*Circumflet Agmine facto
Morborum omne Genus.*

That great Crowds of all kinds of Diseases will soon attend.

But surely *Germany* hath lost its Wits and Understanding, and hath forgot herself; not all *Germany*, I hope, but many in *Germany*, such as draw out their Dinners unto Supper time, and their Supperings unto Midnight: These by their disorderly Living have occasioned a strange Poet, but on bad one [for he seemeth to abhor bad Men]

to write in this manner, to the discredit of this Country.

*Arce sedet Baccus, languet neglectus Apollo,
Hic nihil est aliud vivere, quam bibere.*

That is,

Bacchus sits triumphant, Apollo is neglected.
Whilst to live here, is nothing but drinking : That is,
they set more by drinking than by Wisdom.

Howbeit these, as so many Madmen, are lightly despised : But there be others, who by their dainty Fare and wanton Cloathing run headlong into the Ocean of voluptuous Pleasures : These I say are to be despised of the whole World : These are they who lye upon their downy Pillows, heaped one upon the other ; that devour whatever can be procured by Land or Sea, not so much to support Life but to gratify their Palate ; that must put on the very finest Linen, robing themselves in Purple, and rejoyce to be wrapped with Ermine, or clothed with the finest *Milesian* Wool, not so much to keep them from the Cold, as for wanton Delicacy. These be they that must not handle common Cloth, nor will their tender Skin suffer any thing to touch it, unless the finest and softest that can any where be procured, that take Counsel in Quaffing, but no serious Matters, and consume their time in Feastings and Merriment.

These things, I say again, are not used throughout all *Germany*, but especially to our great Rebuke and Shame, among the chief Men, the Nobility of the same, who pamper up themselves daily in their luxurious Fare, using both for their Dinners and Suppers Meats fit for Popes. In them they banquet one among another, and take such Pleasure therein, that they had rather die

than

than be denied this sort of Gluttony; their greatest Care is how to please and cram their Guts, of whom *Salust*, if he had suspected such Beasts ever to come into *Germany*, might well have delivered these his Words: *Many are now given up to feeding and sleeping, passing like Strangers all their Lives, to all Knowledge and good Literature.* But let a Man consider with himself, what an Opinion the old *Romans* would have entertained at this time of the People of *Germany*, and set before his Eyes what a Monster, and how odious this indulging of our Throats, used among us, would have appeared to them; in the which, when we have passed great part of our Days, and have thence received the Fruits thereof, I mean sundry sorts of Sickness, then do we still justify our Folly, and accuse God Almighty for being cruel to us; and though it be we ourselves that purchase with great Cost and Expence the Seeds of all Evils, and thus nourish with all our Hearts our Mischief and Destruction, procuring the same with the Loss of our Patrimony, yet when we are once down, or bolster'd up, with Pillows and Cushions set round about us, scarce able to stir either Hand or Foot, we then exclaim against Nature, and say we may thank God for all our Pains and Evils: for our Gluttons do the same with those of whom *Juvenal* speaketh.

———*Missum ad sua Corpora Morbum*
Infesto credunt a Numine, Saxa Deorum,
Hæc, & Tela, putant.———

Who believe that God in his Anger doth cast those Diseases upon them, and therefore called them *The Weapons of Heaven*, or *Thunder Stones of God*.

Would

Would to God we could return to our oaten Potage, and were clothed, as in times past, with woolen Garments, so fashion'd, that every Limb and Part of us were seen, leaving off our Silks, and despising these Garments, so full of Pleatings or Folds; for what are these but the foolish Spoils of our Fortunes, and the purchasing many other Evils or Diseases?

Verily our Ancestors were sparing in these Matters, but in others did many glorious Actions, and of great Renown. But what have we who so gratify our Mouths, have taken in Poison for Meat? What Acts I say have we performed worthy the Honour of our Country? It was far better to be counted and called *barbarous*, when our Living was rude and homely, than now in this riotous Life, to our Shame rather than Scandal, to be thought *Wits* and *Learned*. What would Great *Charles* say now were he to come unto us, and behold our Princes thus arrayed in their outward silken Garments, whereas he himself wore a Shirt of *Habergyn*? Or what one of the *Otho's* who stretched out their Dominions, with valiant Prowess struggling with nought but Dirt and Dust, whilst our Men are now anointing themselves with strange and costly Balms?

There is a notable Execration of *Chrysippus* against these voluptuous Perfumers of themselves for the Delight of others. *The Devil take these delicate Fellows*, saith he, *that have misapplied these good things*. The People who were wanton and given to Pleasure used this Way formerly, but it was never thought that the *Germans* should ever come to this pass, to smell of Ointments and Bawmes. Yet now we call for *Pomanders*, *Musk Balls*, *Damask Powders*, and all manner of Perfumes, as things necessary for Life, and think it great Honour to be thus scented; nor is it Wo-

men only that are in this Fault, but Men, especially *Princes* and *Priests*.

Solon forbid these Ointments to be sold in a City of *Greece*, and the *Lacedæmonians* expelled them theirs, saying, That they spoiled their Oil; and *Lycurgus* took away from the same People their Banquettings, riotous Feasting, and costly Dinners. *Socrates* in like manner grievously rebuked this Luxury and Excess.

Truly the old *Germans* were not addicted to this kind of Voluptuousness, thinking it very strange to live so wantonly. I have heard some old Men say, that when they were young, it was thought suspicious to wear a Gown, when we now a-days do honour and worship the purple Garment; well therefore may we exclaim against this corrupted and wretched World.

Our Ancestors were clothed with the Skins of wild Beasts, lying in the Fields under the Skie, being hardened by their continual Labours; whereas we thus wantonly and nicely clothed, take our Pleasure under gilded and sumptuously built Houses, are through all kinds of Riot and Voluptuousness utterly weakened and deprived of all manly Strength. And can we think this way of Life will lightly have an end, seeing the chief and principal Example of this Evil cometh from them especially who are called *Priests*? What they be indeed God only knoweth, and they whom it hath pleased him to give truer Eyes to see with. These do not use so much of Poms in his Service, but each does wallow at Home in his own House with all sorts of dainty Dishes and Cups, and they have no other Name for Living, unless that of Eating and Drinking; or if they do not so name it, yet verily they so esteem it, and therefore seeing these *Priests* do thus, others think surely they may do the like.

Thus

Thus the old and laudable Customs of *Germany* are banished, insomuch that we now exceed all others, be they never so wicked, in these Excesses of voluptuous Pleasures; whereas it had been more becoming to have driven all such quite away from us, and as *Diogenes* did to the Tarts and fine Manchets, so to have accosted these riotous things, *O Guests, be gone hence, and that quickly.* Yea the Examples of strange Nations ought to have taught us, and seeing now that thus to banquet and surfeit most largely, is now a-days counted princely: Why do we not hear the Answer of *Menedemus* the Philosopher which he made to *Antigonus*, asking him whether he should go to a dainty and sumptuous Feast unto which he was invited or not? *Remember*, said he, *that thou art a King's Son.* And that of *Antisthenes* to another, praising delicious Fare, *I would*, saith he, *have our Enemies fare thus daintily.* The Words also of *St. Paul* ought to be written in our Hearts, saying, *Meats are given to the Belly, and the Belly for Meats, but God shall soon make an end of both.* The same *Paul* when he condemned the Works of the Flesh, among which he numbered this Excess in eating and drinking, addeth these Words, *Of the which things I now warn you, like as I have done in times past, that they which commit such things shall not be Inheritors of the Kingdom of God.* But those at this time do such things, who ought to be our Guides unto that Kingdom; Priests, Canons, Bishops or Prelates, insomuch, that it is now a Proverb in *Germany*, *Let him be made a Church Man, if he would live pleasantly;* as if such Life were fittest for these Men.

The Frugality of my Grandfather *Lawrence Hutten*, which is worthy of Record, ought to be our Example, who although he was wealthy, and occupied in great Affairs of our Princes, both

in War and Peace, yet would he never admit into his House *Pepper, Saffron, Ginger*, or any foreign Spices, nor used Garments unless of our Wool, although at sometimes costly Robings were presented to him for the faithful doing of his Business. Nor did he only these things himself, but also among his Equals, he spared not to rebuke the foolish Customs that were creeping in upon us, saying, *We are always seeking for foreign things, as though we had not growing among us, wherewith our Food might be made delicate, if we want to please or delight our Taste, or as if the Costliness of our Apparel would enrich our Minds.*

But I will cease to say more of this worthy Man, lest I should seem to cover my own Praise, in being descended of so good Stock or Family, in which are many other things, of which I might glory, as of being born his Kinsman, who hath so virtuously behaved. Our Predecessors, some whereof I myself have seen old Men, when I was a Child, when they did observe such Temperance in their Meat, Drink and Clothing, were of good liking in Body, and through their great Labour hardened against both Hunger and Thirst, Heat and Cold : whereas we at the approach of the first Frost begin to shiver and shrink together both Hands and Feet, and so soon as Winter beginneth we are trebly furr'd, and shut up in our hot Houses, out of which we care not to peep till almost *Midsummer* is at hand, when the Sun begins to burn and parch up all things. And now hardly the tenth Person of the *German Nobility* can be found without the *Gout* in his Feet or his Hands, overrun with *Dropsy, Sciatica*, or *Leprosy*, or tormented with this *French Pox*, which bringeth the greatest Evils along with it.

But let us return to that Course of Life which is fittest for this our Nation or Empire of *Germany*,

many, and which those who live thus wantonly can be well content to hear praised; for I think scarce one of these who thus devote themselves to Riot and Luxury, but hateth the same in other Men, except he be so blinded in his Intellects through such Intemperance, as to dote upon these unthrifty *Sardanapalus's*, or *Heliogabalus's* like himself, or cannot away with the Frugality of those who act counter to him; for it is plain that in the general, Virtue appears very amiable, even to them that little follow or regard it.

It was an old Repast of *Cato's*, *Potage* made with Cheese and Eggs: And *Pliny* tells us, that Gruel made with *Oatmeal Grootes*, was once the Meat of the true *Germans*, as it is of many to this Day; but we now forsooth must be fed with strange and beyond Sea Victuals, thinking they stand us in so much stead, that every House-keeper hath decreed to sell those things that grow among us, with which to purchase foreign ones; which one thing hath much enriched the Merchants, who, while we are thus pampering with their foreign Commodities and Spicery, get all our Money from us, and engross all the best Places in *Almayn*; for these being the Ministers to our Luxury and voluptuous Living, are of late so increased in Wealth, that there is no Prince in *Almayn* able to compare with them in Riches, so far are we gone in this mad Humour, and so lightly do we esteem of what is thus devoured and consumed in this Country, where I must needs think that Man was of excellent Cunning and Foresight, that feared in times past the *Germans* would thus degenerate; from whence springeth so great Sicknels and so many Diseases. And again, that those only should live quietly and free from these, who were content to deny their sensual Appetites and Satisfactions of this kind; for they
who

who dress our own Herbs, and live on them, as there be some true *Germans* yet remaining, we perceive of good Flesh and Liking, but such as are spicey finger'd, belch out Cinnamon, and smell of nothing but Cloves, and take all their Pleasure in gay Clothing, these are over-run with all kinds of Diseases and other Evils. How properly therefore did the *Satyrick* Poet call the *Gout rich*, for it seldom setteth upon the Poor, or such as drink no Wine, but is usually a Companion of the Idle and Wealthy, Drunkenness, Surfeitings and delicate Living: Which as the same Poet saith

Interea Gustus Elementa per omnia quærent.

To get sweet Morfels leave no Place unsearched.

And although this Country produceth all things necessary for Life, as if Nature had forsaken them, they run into strange Places, fetching their Garments, their Meats and Medicines from *Hercules Pillars*, from the *Island of Tabrobana*, from the *River Ganges*, nay from Parts more distant almost from the Head of *Nilus*.

The Wrath of God light on these dead Mens Heads that first received these plaguy Customs into *Germany*; they have done a thing most unworthy the Sobriety of our Nation; for sure I am our Forefathers were no such Men, who prefer'd the Labour and Pains of *Hercules* before their fleshly Lusts, above the delicate Meats and downy Beds of *Sardanapalus*.

*Herculis Ærumnas credat, sævosque labores,
Et Venere & cænis & plumis Sardanapali.*

But O Lord Christ, how delicate, how wholesome feeding is Bread made of *Rye* or *Wheat*?
and

and Gruel made of *Rice* and *Millet*, *Ptisan* and *Oatmeal Potage*? add hereunto so many kinds of Herbs, so many of our own Garden Spices, as *Anise*, *Coriander*, *Fennel*, *Mustard*, *Nep*, *Onions*, *Leaks* and *Garlick*, and (especially if we credit *Pliny*) *Parsly*, which hath a singular good Grace to season Meat withal; and for Drink have we not both Ale and Beer? As for the rich Men there is Wine, the pure and clean Drink of the Earth, as *Apollonius* judgeth, when it is used with Temperance, whether it grew in *France* or on the Banks of the *Rhine*. Have we not also of our own, Beasts Flesh, both tame and wild? which are of pleasant Relish, have we not Fruits, not to be despised? How rich is *Germany*? How plenteous of Food of all kinds? How abundantly doth it administer all things necessary to the Life of Man, where my chief desire is? and I pray they never lack the *Gout*, and this *French Disease* that cannot live without *Pepper*. I wish also that those be brought to extreme Hunger who now search in all Parts of the Earth, not for Food to sustain their Bodies, but for Delicates and Dainties, wherewith they may pleasure their sweet Mouths, and provoke their Appetites. How justly did *Galen* envy Health unto these Fellows, when he forbid all Physicians from meddling with Drunkards, or such as are only lovers of their Bellies, when they happened to fall sick. For by and by, saith he, these Men, through their Intemperance, heap up again gross Humours, so that they be purged thereof in vain. The Necessities of Nature are lightly contented, saith *Hierome*, the Cold may be kept out with coarse Clothing, and Hunger satisfied with little and plain Diet.

When *Anaxerxes* the King of *Persia* was brought into those Straits that he was forced to eat dry Figs and barley Bread, then considering the

the great change of his Fortune he cried out, *O what Pleasure is this, that my regal Abundance hath with-held so long from me?* by which we may be given to understand, that those only know themselves and the Value of Life who lead the same in Temperance and Sobriety. As on the other hand, those who are given to the nourishing of their Bodies, and the pouring in of dainty Liquors, are like Men mistaking in the Dark, not knowing truly what Life is, so far are they from a Life of Pleasure, as they fancy this to be; yet when once Distempers come upon them, or that they are fallen into Sicknefs, then they begin to consider what a sort of Life it was they had chosen, and what Reward there is of the same. For according to *Persius*

—*cum lapidosa Chiragra*
Fregerit Articulos veteris ramalia fagi,
Tum crasso transisse Dies, lucemque palustrem
Et sibi jam seri vitam ingemuisse relictam.

When the hard and stony Gout, the Effects of their Surfeiting, hath maimed their Joints, then they lament their mispent time, and are sorry too late, about that which is to come.

Shall we then doubt what is the Cause of all the Sicknefs of our Countrymen, since we may well remember the entrance of the same along with this voluptuous and riotous Life; for here do we now so give up ourselves to Whores and fleshly Delights, that we seem to strive for the Mastery of filthy Living, as Men do in Games for the highest Prize; and for this Purpose we have certain Ministers very expert to attend us. These from the farthest Parts bring in some Provocatives or Incentives to Gluttony: These I say

from strange Countries bring some dainty Viands, both Meats and Drinks, as well as gaudy Vestments wherewithal to cloath us; which Practice, as they have long continued to their own great Advantage, and impoverishing the People, they have made some so daintily disposed, that when they be here in *Almayn* they must drink Wine of *Corfica*, they must have Meats from *Italy*, and when they be at *Rome* they must have *Rhenish* or *Neccarian*. O perverse Custom! O Mischiefe, worthy to be abhorred of all! even the rather for that they are Bishops which do these things, and are the Ringleaders thereunto; such Men as I think desire of God what *Aristotle* tells of *Phyloxenus*, to have the Necks of Cranes for their Repast.

Aristophanes reproveth the Tables of the *Syracusans*, and the Voluptuousness of the *Sybarites*, and if at that time he condemned such things, what would he, if now he lived, and beheld our Banquetting and Feasting, our Quaffing and Drunkenness? Therefore, say I, as many as covet Virtue and Knowledge, let them take heed and hearken to *Pythagoras*, in this Saying of his, *A Man that thinketh too highly of himself will never attain to any high Matter*: Or to the same Purpose, *A Man who lives dissolutely and unchastly, will never arrive to much Wisdom or right Understanding*. The most wholesome Food for Man, saith *Pliny*, is one manner of Meat: Mixt Dishes and diverse, being most unwholsome, and Sawces worst of all.

Persius was aware of this, when in great Indignation he spake thus

*Poscis opem Nervis, Corpusque fidele Senectæ,
Eslo, age, sed grandes Patinæ, tuccetaque Crassa
Adnuere his Superos vetuere, Jovemque morantur.*

Thou woulst have lighthsome Joints and [a strong Body in Age: Yea, but the full Dishes and the fat Dainties the Gods nor Jupiter will grant thereto. And Cicero bringeth in Cato saying, That a libidinous and intemperate Youth maketh a feeble old Man: Upon which he adviseth, that we eat and drink so much only as may sustain our bodily Strength and not oppress it; intimating, that nothing can be so unfriendly to the Mind of Man [which he calleth a heavenly Gift] as is Voluptuousness; for so long as Lust and Pleasure bear rule, Temperance can have no room, nor can Virtue take Place whilst these are predominant; and it is their Opinion that we ought highly to rejoice in Age, wherein we have least Inclination to forbidden Pleasures. For Voluptuousness, saith Cato, being an Enemy to Reason, hindereth all good Advice, and blindeth our Minds against virtuous Precepts. Upon which Account he thinketh old Men happy, who lacking Feasts, full Dishes, and the often handing about the Cup, lack also Drunkenness, Rawness of Stomach, being no ways cumber'd in their Sleep with Dreams, from Fumes and Vapours of Wine, usually attending those who are addicted to Intemperance; for Hierom well observes, that many Diseases come of too much Feeding or Gluttony.

There is a pretty Jest of a certain Physician of this Country that had a sick Man under his Cure with running Legs, who notwithstanding was given to Banquetting and excessive Drinking, yet complained that his Medicines prevailed not, but still his Sores ran faster than they did at the beginning: *Truly*, said the Physician, *thy Legs would cease running out, if thou could cease pouring in.* Galen affirmeth, that those great Chuffs, whose Life and Occupation lies in feeding, can neither live long nor enjoy Health, and that their Un-

derstandings are so clouded by much Blood and Corpulency [as buried in so much Mire] that they are incapable of Divine Meditation, but are always taken up in Stuffing, Quaffing and Farting.

The old *Romans* called that feeding only wholesome that was slender and sparing, and among the *Greeks*, the same spare Diet was mostly approved.

The *Essenes*, which were a certain sort of *Philosophers* among the old *Jews*, are commended of *Josephus*, because they had made Abstinence as it were habitual to them, as he likewise doth the Continence of the *Pharisees*: He, I say, who would once have us destroyed, I think nevertheless was desirous this laudable Custom should take place with us; and seeing *Marcus Cato*, as *Pliny* writes, was greatly fearful lest the *Greeks* should poison *Italy* with their wanton Living: Which of our Forefathers hath taken the like Care, that none of these gay Silks and sweet-smelling Spices should be sold in *Germany*, that we might cry farewel Pepper, farewel Saffron, as well as Silk; or if there be use of these among other Nations, would to God this of ours had never known it, and Christ send our Countrymen once again this Mind to recal the Frugality of their Ancestors, and accustom themselves to their honest Parsimony. How greatly doth *Anacharsis* extol his plain Method of Life? Unto me, saith he, Hunger is the sweetest Morsel, the Ground is my Bed, a Scythian Cloak (that is the Skin of some Beast) is my Garment. Sober *Demosthenes* drove drunken *Æschines* out of the City; and *Socrates* abhorring the Tavern-Hunters, and such who took chief Delight in their Throats used to say, That as many Men lived only that they might eat and drink; that he only eat to live. A wise Man surely, and worthy even

of *Apollo's* Commendation ; nor is the Saying of the *Greek Poet* ever to be forgotten.

Ventris Habenas, Oportet tute regas.

Thou must carefully rule the Bridle of thy Belly. What say you, my Countrymen, what sort of Fellow think you was *Epicurus*, whom all the World exclaimed on as a Man of Pleasure, or one that placed his highest Felicity therein? Why truly whatsoever he made so much of was only Bread and Water, always commending such plain things as were nigh at Hand, or easily gotten; and writing to a Friend he saith, *Send me a little Cheese of Cithridi, that I may at some times fare a little daintily.* *Anaxagoras* was wont to say, he that eateth favourily, needeth but little. *Porphry* also was for having the Mind made pure by Abstinence and sober Living; and *Phyllosthratus* recordeth, that *Porus* a King of *India* was exceeding in Strength, although he never fed but upon Bread and Water. *Masinissa* lived ninety Years with simple Feeding; and *Mithridates* King of *Pontus*, who was at War with the *Romans* forty Years, used to take his Meals standing; so far was he from our Custom, that he never would sit upon a Cushion. *Titus Livius* also in speaking of *Anni-bal* saith, *He measured his Meat and Drink after the need of Nature, and not after Pleasure: He had no set times for Watch and Sleep, by the Day and Night, but when his Affairs allowed, then took he Rest and Nourishment, but neither at these times could he enjoy Silence, nor a soft Bed.* Among the Praises of *Augustus Cæsar*, this is chief, that he was content with little of either Meat or Drink. But our Countrymen instead of following such Men, choose rather to order themselves after the manner of Gluttons and Tipplers, living opposite to

to the Dictates of Nature, although it be to the Destruction both of Body and Soul, rather than for the Preservation of both, to pursue these noble Examples and salutary Precepts. And now give me leave to ask you if it be like we should convert the *Turks* and *Infidels* to the *Christian Religion*, when they see us thus to live? But I trust that this our Nation will live to see its Folly, and grow wise again from their own Harms.

And now I will again return to my Purpose, and as I have said so much in behalf of Abstinence, and slender Fare, will shew what I think of him who shall live by the same, whether he may be restored (as some think) even without the drinking of *Guajacum*.

C H A P. XX.

Whether the Sick may be recovered only by Abstinence.

OF them that be good no evil Opinion should be entertained; but there are some Physicians sorely grieved, that this Remedy should have such Power in this Disease, and therefore they give out the slender Diet only will avail without farther meddling, raging mightily when they are told so many sick People are every where holpen by this Wood, of whom they expected continual Gain should arise; and fearing now that the People will entertain the meaner Opinion of them, so that of late they have uttered many simple and vain Words, which if spoken as they thought, we must ascribe to their Ignorance, but if of Malice, to their Knavery. For they now report that any sick of the Disease may be restored only by
this

this slender Living prescribed above in the Cure by *Guajacum*, though he never drink of the Decoction thereof, or receive any other Medicine; and I myself have seen some such who have promised that by seething the Shavings of *Juniper*, of *Oak*, *Ash*, or *Pine-tree*, or of these together, they doubted not to cure the Diseased as well as with those of *Guajacum*; as to which, though I suspect their evil Minds, God send them as good Luck by such things as they can wish; for what can be greater Profit to this Nation than to have the Remedy growing in our own Woods, which must otherwise be brought so far off unto us. But I doubt they will in vain attempt to fulfil this so rash a Promise, because I believe first this is too great an Evil to be put by with Hunger, especially when it is obstinate and deeply rooted; and if these Trees here spoken off, could have done the Cure, their Vertue surely had not been so long concealed from us, as growing so nigh unto us. Nevertheless I am content they make trial thereof, for what other hath the Physician to employ himself in, but daily to make Improvement in his Art, and to try by Experience what will best remove our Diseases. But of this I would admonish all, that as the Assistance from Temperance is very great in all others, so especially in the *French Pox*; but yet not so great neither as to rectify the Blood infected and corrupted by the Venom of this Disease, without such Remedies as are more powerful to conquer the same. As for Example, if two Men were at Variance, and the one desired of me that I would not assist his Adversary, I may truly be said not to hurt him, but to help him, it must be said I did in no wise; so likewise the abstaining from Meat and Drink, as it takes not from us the Disease, so neither can it be said that the Disease is thereby nourished, which is
much

much the same as not to bind one when we may, nor loose him when we may not.

I have indeed shewn you that many have been restored to Health from the *Gout* and *Joint Ach*, by bringing themselves under, or by use of a slender Diet, abstaining also from Wine and Women. But I never thought thus of the *French Disease*, and the Symptoms springing thence; for that pierceth so deep as that it cannot lightly be plucked up, and spreadeth itself also so wide as not easily to be brought under, but so infecteth the whole where it hath once seized, that it cannot wholly be removed by plucking it out from any particular Part.

Believe me who have proved many things herein to my great Hurt, if any one could have cleared himself by sober living, I should have got free long since; for by the space of three Years, I kept my Body as low and as lean as might be, insomuch that in that Space, though I felt not much from my Disease, yet could I never get clear thereof. Nevertheless go to, ye noble Promisers, seeth ye the *Ash*, make ye ready *Juniper* and the *Pine*, and take *Box* too if it please ye, and *Horn-Bean*, and *Plane-tree*, and ye shall get right great thanks of all Men, if by this your Diligence we may have here at home what otherwise we have sought from far. I am sure you will do much better for us in this thing, than the *Spice-Mongers* would do should they make their *Pepper* and *Cinnamon* to grow among us; and gladly would I receive this Benefit at your Hands, if you would make good this your Promise, although till I see you can, I shall give no credit thereunto, nor can I so much as hope for the same, who have so long in vain gaped for these *Golden Mountains* among us.

C H A P. XXI.

How the Sick must order his Belly in this Cure.

THE Patient for the most part, during the whole time of his drinking this Decoction is very costive, which proceeds not only of his slender Diet, but because the Nature of this Remedy is to dry and constipate. Howbeit this Circumstance happeneth not to all alike; for some soon after they entered upon the same have been loosened, and some were so continually throughout the Cure, at which I marvelled hearing thereof, for in those forty Days I never had a Stool but what was forced, and it is common for the Sick to go five or six Days without any Inconvenience; about which time he may take half an Ounce of the Powder of the Wood which is thus sodden with a Draught of the Decoction early in the Morning, and if this move him not it must be given again the next Day, and on the third if it help him not, you must throw in *Clysters*, or use *Suppositories* prepared for that Intent, for now the Belly must be laxed; but if for this purpose he use *Cassia* I think it not amiss, so that he take it only once, and that Day he must forbear his *Guajacum*. I am not for Vomits at this time, because they chill the Body, and as *Pliny* saith, do harm unto the Eyes, as also to the Teeth.

There be many things in this Cure which restrain the Belly, first for that in the beginning it was emptied by a Purgation, and then because but little Food is received; and as this part is stopped from its wonted Evacuations, so are the Humours

Humours in the mean time discharged in Sweats, by means of this Decoction, which carrieth forth such as are noxious by the Skin, as also by Urine, more in Quantity now than before. And this thing is greatly comfortable, that in the time of Cure the Swellings dissolve, the Pains cease, there ensues no Loathing or Sicknes, nor do any Vapours fume up to the Head from the Stomach, as in many others, and that he is cleansed may be discovered in his making of Water, as well as by his Sweating, of which I shall say more in the following Chapter.

C H A P. XXII.

How in this Cure the Sick must be moved to Sweat.

WHEN the Patient is hard to Sweat, some think that Means should be used to provoke him thereunto, and therefore they lay upon him many Clothes, and keep him thus covered up for three or four Hours, or till he grow hot; and though this of all other be the hardest part of the Cure, yet cometh there no Harm thereby, although he be almost ready to faint away. Those who underwent this *Regimen* along with me did indeed complain that it was the most grievous to bear of all the rest; and were I to deliver freely mine own Mind in this Matter, I would that none should be thus forcibly provoked to Sweat, only that the Sick may, (as the thing requireth) keep in his Bed for three or four Hours, being close covered, but not smothered up with Clothes, or so bound down that he may not stir or turn himself as he pleaseth, or be over vexed with his Confinement; for I think truly as well

in this as in some others, the Physicians do many things in an arbitrary way which ought not to be done; for since this Medicine of itself bringeth forth Sweat, even so will it not suffer itself to be forced; of which I would offer this as Proof, that I no sooner perceived myself to grow damp when they laid upon me three or four Furs, than when I sustained only one Coverlid. But this I would ye should understand, that there is a Necessity for him to sweat, which if it flow not forth easily, must be gently invited, not forcibly compelled, for I allow of no such Force; and I caution all to avoid such Pretenders as would roast the Patient's Body by the Fire, or make the Stoves over hot and suffocating; for such Heat overpowers and destroys the Sick, depriving him both of Strength and Life; and whereas I said Sweat must be provoked, it is understood only of easy Means thereunto; and for the general, if the Sick lie under the Coverings or Bed-clothes he is used to, at least no more than what he may sustain without Trouble, there is little need to fear, but through this Decoction he will sweat sufficient.

C H A P. XXIII.

Of the Operation of this Remedy, and whether it effects the Cure of a sudden, or by Degrees.

AND now I think it is time I should declare how the Effect of this Remedy is to be perceived, and at what time the Sick may find himself mending, whether this Change be on the sudden or gradually worked upon him; wherein, as I have used in every thing else, I will declare
to

to you these things I myself have both seen and known; this only I would warn you, that if it chanceth to any Man otherwise than what I say, he blame not me therefore. I have learned that the Effects of this Medicine are wrought gradually, and not of a sudden, leisurely, and not at once; for it is so far from Truth to think that it will help on the sudden; that sometimes from the first Day to the fifteenth the Disease is felt so sharp, the Pains so augmented and the Sores enlarged, that a Man would think himself in worse Case than ever, either because the Distemper is rooting up, or drawn from the inward Parts, which giveth this Uneasiness, or else that the Alteration or Change at this time in the Humours of the Body, gives rise to this Disturbance; for certain it is this Medicine draweth out the Disease by the Roots, and that in some soon after they begin to take it, but in others it requireth longer time, though scarcely in any is this good Effect produced before the seventh Day, and in many others not before the twentieth, as it fared with me, if it be longer the Patient is in fault most likely, by feeding more than he ought. In me, as I have observed, the Error was in seething of the *Guajacum*, for making it smaller I was the longer under Cure. I have also heard Physicians say this thing may vary according to the Complexion of the Sick. This is certain, as *Stromer* did assure me, that most Distempers in very studious Men, of fine Wits and contemplative Lives, are most difficult to overcome, and continue longest under Cure. Many think likewise it is of some Moment to enquire what Parts of the Body are principally affected, believing those on the right Side to be less difficult of Cure than on the left, because, saith *Alexander*, by larger Exercise the Humours are prevented and made more

perspirable. They say also the extreme Parts are harder of Curation, being farthest from the Centre of Heat, and are therefore not so readily refreshed and nourished. Again it is to be observed, whether or no the Sickness doth ascend or descend; *Celsus* saith, whatever Grief goeth downwards is easiest of Cure, and that all such as ascend are harder for the Remedy to come at. Also all Diseases befalling the secret Parts, by reason of exquisite Sense, more liable to Inflammation, yet are nevertheless soonest healed, as well by other Remedies upon other Occasions, as particularly on this, by the use of this Wood. But whether all these things be so, I shall not take on me to determine; only let me advise, that whatever kind the *Pox* is of with which the sick Man is afflicted, let the Decoction thereof be rightly prepared, and after he has drank thereof, so long as that his Veins be filled therewith, he may be sure his *Aches* will go off by Degrees, otherwise the same will again return more sharp and painful than before, and cease in like manner; for after it once slacketh, and then again violently returneth, it now endureth not, for about this time the Sores will appear eaten away for great Compass, yet is this a Token of their beginning to heal; for in myself I observed what never happened before, that about the thirtieth Day my Legs were eaten so bare that one might have seen the Bone of the Compass of a Nail, which indeed put me in great Fear, but without Cause, for in few Days after the Flesh grew and was restored again, by which I well perceived that the Nature of the Medicine is to cleanse the Sores at the Bottom, where it first exerteth itself; and hitherto have I seen but few whose Sores were perfectly healed up under their restraint to their Chamber; and therefore I have been told by some experienced in this

Cure, that then *Guajacum* maketh an end of his Work, when the Patient returneth to his wonted Custom of Living; and I told you before that it was necessary for me to be confined to the fortieth Day; so that all things considered, I perceive that at some times this Remedy will take up long time to work its Effects complete; for the Nature thereof is not to break or tear in pieces the Blood, in the Corruption whereof resteth the Force of the Disease, but gradually to cleanse and purify the same, and then to expel the hurtful Humours nourishing the Distemper; which in some it does by Urine, in others by Sweat, and in some others again by Siege; and when the Sick beginneth to grow whole and sound, then it is that he may perceive these Evacuations encreased, by which, Humours that are exceeding filthy will be discharged. About this time his Hands and Feet will feel wonderful cold, insomuch as they seem to have in them no Heat at all; of which the Physicians give this for a Cause, that the Medicine now draweth the Heat to the inmost Parts, after which, they being warmed and made hot, the same again spreadeth itself outwardly; for this is proved, that their Limbs, who are thus healed by *Guajacum*, some time after grow very hot, although for six or seven Winters following my Cure, my Legs and Feet would be so cold that I could never get them warm, though I wrapped them in never so many Clothes; yet now they have so recovered their Heat, that with very thin Hose I am content: Which things being thus premised, we shall proceed to enquire after the farther Knowledge of *Guajacum*, and what other Sickneses it may help.

C H A P. XXIV.

Of the Power of Guajacum, and what other Diseases it will help to remove.

THE principal and chief Effect of this Wood is to heal the *French Pox*, which it does effectually eradicate even though of long standing; nay I have seen them who have been long and sorely pain'd therewith, sooner and better restored thereby, than such on whom the Scabs were recent: Not that those who have been newly infected therewith should be neglected, although the Cure goeth more heavily on, and the Disease more difficult to be rooted up thereby; for *Guajacum* doth in a most surprizing way destroy all Swellings and Gatherings of the poisonous Matter, with hard Knobs or Nodes, together with Fluxion of Humours, which it driveth away and utterly consumeth, or turning the same to Matter, it causeth that they break without Trouble to the Sick, discharging the Humour that was concealed within: And of some as it did to me, it maketh the Bones bare, in some the Sinews and Veins; yet after it hath thus searched and eaten away the putrid Flesh infected with the Sicknes, in such wise that the Stench thereof is hardly to be endured, it then I say healeth up the same, and therefore the Physicians say the Properties of this Wood are so heat and dry, to cleanse and purify the Blood, and to amend the Faults of the Liver; all which Effects it worketh with such Temperature, that be the Cause either hot or cold, it certainly easeth the Patient after some Days; by its drying Quality it restraineth Fluxion of Humours, either destroying or rooting them quite out,

out, by which the Health is again restored. It doth powerfully extenuate phlegmatic Humours, and opening the Pores and Passages of Urine makes way for the same; upon which some do recommend it also for the Stone, and say that it forceth such from the Bladder. I have Experience that it greatly diminisheth black Choler, and some report that it maketh a Man more lightsome, represseth Anger, and helps in Melancholy, by taking away Rheums dropping from the Brain, which it much strengtheneth. It removeth Scars of Sores, which have not rightly been healed, from whatever Cause: It also taketh away the Occasion of Leanness, though of long standing, and therefore when this Cure is done we generally fatten all our Life-time after. It is farther praised for those who have stinking Breath, very often taking Rise from anointing with Quick-Silver; it fortifieth all the inward Parts, especially the *Ventricle*, the which it so reneweth, as to make the Digestion of Meats as strong as ever; for withered Members or pining thereof, it is moreover commended, plumping them and strengthening the Sinews, relaxing those which are shrunk, and contracting the loose ones. Again, for those Parts which by this Disease are render'd numb and dead as it were without feeling, it quickeneth and bringeth to their Sense. I said before, that in regard to the Belly it much varied; some it binds and some again are too much loosened thereby: Some were bound at the first, and by and by were again laxed, and that the Powder of the Decoction was sometimes given to half an Ounce in their Liquor for this end. And I have said also that the Measure of the Decoction is not adjusted to the Patient's Strength, for it maketh no Man the weaker after it is taken: And one thing more I may tell you, that if the Wood be
some-

sometimes sodden, yet is not all its Vertue gone, wherein I do not credit others, but I myself have experienced the same; however, I deny not but the first Decoction is much the strongest. There are some report it to be profitable in *Fistula's* and *Cankers*, and for Parts eaten therewith. Certain it is that it easeth the Short-winded, or those who cannot take their Breath in this Sicknes, or after their Anointings on that Occasion; and for as much as I have already shewn what Evils usually attend this Disease, it were needless to repeat them all, which are hereby utterly destroyed and taken away, and by how much of longer standing still more easily. In like manner it helpeth in the *Gout*, for I have seen two People restored to Health who were fore vexed in their Feet, but yet the Physicians say it will not avail in any unless those who have this Disease from getting cold, which thing I must leave to them whether it be so or not. It is admirable in a *Palsy*, especially if not of too long Continuance, as I have it from the Report of sober and faithful Men who had Knowledge thereof, for as to myself I never did see any such that were this Way holpen. *Riccus* tells of a Leper, who though he was not absolutely cleansed by this Remedy, was rendered much better, and became fit for Conversation, so that this Gentleman believeth, though it may not perfectly cure, it will much help this Disease; and being used for two or three times at proper Intervals, might possibly keep it under for long time, if not entirely root it out, especially if enterprized in the beginning thereof; and for as much as the Remedy hath great Power to dry up Humidities, some prescribe it for the Water between the Flesh and the Skin, which is called the *Dropsey*. It is also found profitable in the *Falling Evil*, as Physicians declare, when the
Disease

Disease ariseth from Phlegm, or proceeds from a cold Cause. I have seen those afflicted with sundry other inward Grievs or Ailments, proceeding from bad Digestion, or Humours corrupted in the Stomach, in hopes of being recovered from their long Sickneses, and restored again to their Strength and bodily Health, have prepared themselves for this Cure, the Physicians not advising to the contrary, and *Riccus* well approving the same in very many, for as much as he knew they might undergo it without Hazard, being verily persuaded in himself, the good Liking and Constitution of the Body was preserved, defended and confirmed thereby.

Let it then suffice you to have heard spoken of these things of the Advantages of *Guajacum*, of the which, if any Man should enquire the Cause, I must send him to those Physicians who are therein expert; for as for me I profess no such thing, neither yet did I begin this Book as if I was capable to reason about them; but this thing only have I promised, that whatsoever I found of *Guajacum*, or had experienced thereof, either by myself or others, and what I had heard from others concerning it, that would I faithfully and truly commit to writing; leaving others who come after to declare more worthily thereof; and now that all may understand what *Guajacum* hath done for me, I will shew in what Parts of my Body and in what Manner I was diseased,

C H A P. XXV.

Concerning those Diseases which this Remedy has taken away from the Author.

BY this Example of myself none should despair, although he be brought never so near Death by any bodily Disease; for how many were there besides myself, after the Physicians had given us up, that were restored through the heavenly Aid of this Wood: One of my very intimate Friends when he saw me so bitterly vexed with Pain, that I could neither rest by Night, nor take my Food by Day, advised me to kill myself, seeing no Remedy could be found, and that my Body was always dropping away in the most filthy Matter to my unspeakable Torment, and, as I said, no Hope was left for Cure; saying farther on this wise, *It surely becometh thee to put an end to this so wretched and miserable Life*; but he had forgotten that we were Christians, as well as that he and I were Friends and Acquaintance; for it is requisite that we should consider and set before us the Examples of those who in times past bore Witness and underwent Martyrdom, for our *Saviour Christ*, manfully suffering upon his Account the most grievous Torments. Howbeit, if any thing may cause a Man to long for Death, truly it is the Punishment of this evil Disease; for I deny that the Father of *Licinius Cecine* suffered any such Pain when he destroyed himself with the Juice of *Poppey*; or any other making themselves away did undergo the lamentable Sufferings which this Disease brings with it; for besides all its Torments and Vexations, surpassing all others it is merely by its loathsome Filthiness,
enough

enough to make any Man weary of his Life.

When *Speusippus* the Philosopher was once plucked and hauled by the *Palsy*, so that he despaired of Recovery, meeting with *Diogenes*, and bidding good Health and Welfare to him, *Diogenes*, they tell us, answered, *And thou likewise by no means so fare, seeing in this sorry Condition thou canst be content to live.* This same rigid Philosopher, what I trow would he have said, had he beheld me who was much more tormented than one with the *Palsy*, and besides so filthy to look upon, that all were offended at the Sight of me, and many fled from me? and yet I lived still, not without some Hope, although I had been so often deluded through the large Promises of the Physicians, and lest any Man should think my Grief was slight, or in one Part only of my Body, I will now declare in what Condition I was.

First of all I had no use of my left Foot, for there had this Disease lurked more than eight Years, and upon my Skin there were *putrid Ulcers*, with great Pain and Inflammation; so soon as one Part healed another breaking out, there being many of them which could by no Means of the Physician be brought into one. Under these was a Knob, so hard, that a Man would have taken it for a Bone, exceeding full of Ach or Pain, beating and throbbing continually. Nigh also to the right Ankle above, there appeared a Swelling like unto a Gathering, which also was hard as the other, and the oldest of all, wherein seemed to lodge the Seeds of this Pestilence; and when the Physician went about the removal hereof with his hot Irons or other Instruments, they nothing profited. Sometimes it would swell vehemently with mighty Pain, when presently after he same was a little assuaged, growing gentler,

and it grieved me less when I held it towards the Fire, although it would not bear much Covering at the same time. Farthermore it ran so that no one would have thought it would have ever stopt, and if I went to bear upon my Foot the Pain was insufferable; the Calf of my Leg and the whole Joint of my Knee seemed cold, as if dead; the Thigh was clean wasted away, and consumed with Leanness, the Skin appearing as if nothing else was left as a Cover for the Bone; the Joints were also so loose that I could scarce stand without Help; and to be short, the one of my Buttocks was withered away to nothing; add to all this, in my left Shoulder was such Pain that I could not raise my Arm, the extreme Parts of it grown stiff, and in the Brawn thereof was a Swelling the Compass of an Egg, the rest of the Limb to the Hand quite wasted. On my right Side under the lowest Rib I had also a Sore, which though not very painful, furnished a foul and stinking Matter, issuing out in great Quantity after the manner of a *Fistula*, narrow at the Entrance, but inwardly very hollow, above which was a hard Swelling, as if a Bone was growing on the Rib. And to conclude, it seemed to me as if some great Stream of Humour was constantly falling from my Head upon all these; and where it arose the least Touch of my Head made the same appear as if it was going to split in sunder; neither could I turn it without moving all my Body at the same time. This thing also I must not forget, and which if *Guajacum* had done nothing else, I am bound to praise its Vertue, and that is *Noon Sleep*, which I so desperately coveted, and was so much addicted to, that almost in six Years Space there passed not one Day when the Physicians cried out against me, and said that was the Cause of all my Diseases, yet could I not
refrain

refrain therefrom; but now is that gone so far from me, that should I attempt to sleep in the Day-time, I think verily I could not.

With all these and such great Evils, although I was so afflicted that all Men despaired of my Recovery, yet my good Angel I think did well that I should not despair myself, but still look out for somewhat, till by the Help of *Guajacum* I am now alive again, and breathe, which Mind God grant to all good Men, that they never cease to hope and trust in him. As for me I repent myself in nothing I have undergone, and if it please the Almighty to grant me now at last long Life, I have great Cause to think I shall live whole, sound and lusty: And of this Disease and the Remedy of *Guajacum*, I have set down these things faithfully and truly, as my Ability would permit; and here I would stop if I thought it not necessary to admonish those who shall read these things, how after this Cure the Sick must be ordered, in regard to their Living and Government of themselves, which thing I shall now do with what Brevity I can.

C H A P. XXVI.

Concerning the Order of Living after this Cure, which is to be observed by such as have undergone the same.

I Have already observed that after this Cure is past, and the Patient discharged of his Confinement, under which he had been kept close, he is consequently to use a certain Order of Diet, for the Space if not of three, at least for two whole Months: And now being come to the proper Place of entreating thereof, I must tell you the same

same is so necessary, that whosoever hath recovered his Health this Way, except he take good heed diligently to observe those things, and live for some time under certain Restrictions, as tho' he were still shut up, I say plainly that his Health is not long to endure; and upon this Account three Months are appointed for such as have been much wasted by running Sores and long Continuance of the Sicknes upon them, or much enfeebled thereby in their Limbs, or so much weakened in all Parts, that a little time sufficeth not for regaining their Strength. Again, those who are stronger or have not been so much broken by the Disease, two Months only are thought enough by some; but because I would provide surely for such as will be counseled by me, I must advise that they observe this Direction yet longer. And in the first Place that they abstain long time from the fleshly Act, because those who have recovered by this Method have their Bodies much emptied, and are become feeble, as yet like unto Children that are new born, and therefore should they accompany with Women whilst their Strength is thus weak and their Spirits few, it would quickly impoverish them, and ruin them ever after. For as much then as carnal Copulation at such times not only weakeneth one Member but the whole Man, what other thing may we say does he intend who meddleth with a Woman at this time of his great Weakness, than to destroy himself? And if some have been forbidden of the most able Physicians to accompany with Women who are of good Health and Strength on some other Occasions, how much more should thole avoid their Conversation who have thus lost their Strength and Vigour, and ought all they can to endeavour the recruiting thereof? Again, if before the Age of fourteen Years no one is supposed

posed fit for this Action at the soonest, because of Weakness and want of sufficient Vigour thereunto, how must he take Heed, that is, by this Sickness and Curation, reduced as it were to a second Childhood, that he suffer not himself to be still more enfeebled by this Action, before he has regained his Strength and is enabled for the same?

The next material Point is this, that though the Patient may have a sharp and greedy Appetite to his Meat, having been so long emptied by continued fasting, yet must he what he can resist the same, and still practise the temperate Life, taking in the beginning but little Meat, and gradually enlarging his Meals, not all at once, but coming leisurely to his old Wont or Custom, as well in Food as Exercise of Body, abstaining also from Wines of every sort, unless they be first well diluted with Water of which also now he is to drink sparingly. Farther, let him take care he gets no Cold, being specially secured therefrom by proper Garments in the cold and wet Seasons of the Year, going seldom abroad at such times particularly. He may take his Meat twice a Day, but in the Even more sparingly, never eating to fulness, which is above all dangerous, but rising ever with an Appetite. He must eat no Fish, neither Flesh but what is young and tender, easily digested, of light and pure Nourishment, such as are recommended by Physicians on these Occasions, which things are to be observed for the said two or three Months; as for other Matters to be regarded likewise at this time I shall declare presently. But now I must in few Words counsel not only those who are recovered by *Guajacum*, as well as others, from whatever Sickness delivered, as they tender their Health and Well-being, or desire to live long in Prosperity, they

they bear in mind the following Advice : That one thing particularly above the rest maketh this Disease more perilous , I mean the great Difficulty in the Diet ; for it is not one only thing that is to be heeded, but a great many, after the Cure is performed, in the Order or Method of Living ; for as much then as whatsoever things they be that make for and against the Disease, and the several Symptoms that attend it, he that is now recovered must set all such before his View, endeavouring to the utmost to eschew whatever is contrary, and prosecute what may conduce to the Establishment and Confirmation of his Health ; upon which account he must be exceeding careful how he governs himself in this Affair, that every thing may be done orderly therein. If notwithstanding, this Medicine hath taken place in any they have surely great Cause to rejoice, because it is commonly believed that after the Patient is restored, and the time of Observation also past, nothing that is not contrary to their Custom of Life can bring them now under any Peril or Danger, provided they lived not disorderly before, and that the same way of Life will serve him that is thus restored, as him who never had the Disease. Wherefore they think it a light Matter what a Man now eateth, or how much ; and therefore no kind of Meat to be forborne, no Choice thereof preferred in regard to the Quality of his Food, nothing farther minded than what in common appertains to Health, and the obviating of all Diseases in general ; wherein what *Celsus* teacheth is surely of great weight, which is, *That every one be mindful in his Health of all whatever will contribute to secure and preserve him in such healthful State.* How Health, as the same *Celsus* saith, is conserved by Diet, by Medicines, Anointings, Frictions or Rubbings, by Exercise, Diversions

versions and the like; concerning all these I say I leave you to consult this Author, whilst I here repeat only a few things briefly concerning them. This I think that they should live pleasantly, yet sober and temperate, taking such Nourishment as is lightest, both Meat and Drink: For as *Paulus* writeth, the principal Matter is to chuse Meats, that are the easiest of Concoction, and suitable to the Condition of the Sick, neither clammy nor too much abounding with Moisture; his Drink must be small Wine, white, pure and clean, a little allay'd with Water. *Celsus* adviseth that great care be taken that his Meat be neither fat, slimy nor windy; and by the same Advice he is to abstain from all manner of salt Meats, sharp, sour and bitter, for the Reason I have already declared. Again, in eating, the greatest Fault, says *Paulus*, is that of Satiety or Fulness, for admit the Belly digest it all, yet the Vessels too much loaded are thereby distended, and sometimes break; they are likewise hereby oppress'd with Wind, and plain it is the worst of all Diseases come of Plenitude, for which above all things let the Sick take care of eating to such Fulness. Besides, I would moreover Caution that his Meat be not over daintily cooked, nor curiously sauced; neither should different Messes be set before him, as is customary among the Rich and Voluptuous, six, seven, or it may be ten Dishes at the same Supper; for a Man can scarcely believe how hurtful those are to the Stomach, and how difficult to be digested, and therefore give me leave again to repeat this Author's Words. *Variety of Meats*, saith he, are above all to be avoided, especially those of diverse Kinds and Nature, for being thus cram'd in, they spoil Digestion; of which Mind were also *Galen*, as well as *Avicenne*, and all the most learned Physicians among the Antients. *Cato* also, as *Tully* writeth,

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writeth, commends only so much Meat and Drink to be received as are sufficient to refresh but not to oppress the Body; wherefore by the Counsel of *Xenophon* we should make a sparing Dinner, that there may be place for our Supper; for truly this Disease seemeth to be of that sort that ariseth from Plenitude, which thing is thus to be taken: Not that I think all who live in Surfeiting are strait infected therewith, although such shall not escape other Diseases, and those grievous ones too; but if any were formerly vexed, and after being healed fell into Intemperance, they must needs relapse. Let therefore the Food be neither much nor diverse, that so the Stomach be offended; let it also, as I have said more than once, consist of light Meats. *Pliny* tells us, all sharp Meats, too great Satiety or Fulness thereof, and too eagerly taken, spoil Concoction, are still worse in Summer than Winter, more difficult in Age than in Youth to be overcome. It is written in *Tully*, *He that meddleth not with exquisite Meats, full Tables, and Cups frequently repeated, shall not be infested with Drunkenness, Rawness of Stomach, or frightful Dreams.* Now therefore when this Cure is performed, we are to take care that the Body which hath been emptied and brought low, may be best restored to its old State again, upon which Account such Meats must be given which will recruit what is lost, not with noxious or hurtful Humours, but such as *Celsus* acquaints us with in the third Chapter of his first Book.

Pliny has observed that our Bodies grow and increase by the means of sweet and fat Meats and Drinks, and fall away by those which are dry, lean and cold, as also by Thirst; but this is cautiously to be understood, by reason of what I have already advised. And seeing *Galen* admonisheth us above all things to beware of the Belly, since

since whatever is corrupted therein will be a Cause of corrupting the Blood, and laying the Foundation of some Disease in the Body ; upon which account it is most meet that we observe the Rules herein which *Celsus* teacheth, that is such as do afford suitable Nourishment, and soften the Belly also at the same time.

And now if any by the Devil's Baits shall fill himself, and oppress his Stomach with Meats more than it is able to bear, if he wants to seek Help in Sleep let him hear *Pliny*, saying what Digestion is made in Sleep maketh more for Corpulency than Strength of Body, and therefore Physicians do advise rather our great fat Wrestlers to promote the Digestion of their Aliments by walking ; but if such would rather ease themselves by Vomit, as many do counsel, especially *Paulus*, for that thereby many Evils are prevented, let them consult his Precepts, which instruct how the same is rightly promoted ; if neither are regarded or too late put in practice, then must he peradventure be obliged to take some Physick, as to which, where Necessity so requireth, I would advise, as I have done formerly, that he commit himself to the sober and learned Physician, or rather to the experienced, than to the Man of high and exquisite Learning, and to him that poureth in no more Medicine than Necessity calls for ; among these such also as are simple, rather than compounded of many things, such as grow amongst us rather than foreign Drugs ; and if such Physician counsel that you take a Purgation, remember what *Paulus* saith, that you do it not too often, lest through this frequent Provocation, Nature afterwards forget her Office to empty the Belly of her own accord.

Concerning Meats in general, which are wholesome and which otherwise, and how each may

hurt or help the Sick, except the whole were set forth, it were better to say nothing thereupon; and therefore I advise such Authors should be consulted who have professedly handled this Matter; as *Celsus*, who treateth shortly of the kinds of Meats; and *Paulus* who handleth more at large this Subject of the Natures and Qualities of Foods in twenty four Chapters; also *Galenus* who is sufficient for all, pretermittting nothing in his Books of Nourishments; and thus would I have made an end with Diet, if it had not chanced other things to come to my Mind, which I think worthy of Note, and first give me leave to speak a Word of Eggs. There is no Food, according to *Pliny*, that nourisheth in the time of Sicknes like these, serving instead of Meat and Drink, neither lying heavy on the Stomach. *Avicen* also affirmeth, that the Yolks of the Eggs of a Hen, or of a Partridge, or Pheasant, surpass all Meats, for those brought low, or enfeebled by long Sicknes. *Alexander Aphrodiceus* believeth that they contain in themselves all the Elements or Principles of the World, and that in some measure for their Shape in which they represent the same, being of a kind of spherical Figure like that of the World. Many do forbid them fryed, as *Paul* and *Galen*, reckoning them now more hard of Digestion. These forbid also the eating of Herbs, as do many others, although *Marcus Cato* commendeth *Brassica* above the Moon. He that eateth daily his fill of Ptisan, need not fear, saith *Galen*, the Nourishment thereof to be hindred by other Meats; the same, saith he, would I say of Beans, if they filled not the Belly with Wind. Of the use of Milk, as well in Meat as Medicine, *Paulus* hath discoursed largely. *Alexander* declareth it to be light of Concoction, and nourisheth well, for that it is easily turned into Blood, which

which is in a manner Blood made white.

Thus of many things I have shewed you a few, Yet he that desireth to have Health ought, saith *Paulus*, to know moreover the Nature of *Wine*, and if that, saith he, happens to disorder a Man by taking too much, let him drink cold *Water*, and the next Day the Juice of *Wormwood*, walking upon it; he must also rub his Body and bathe, after refreshing himself with little Meat. Of Wines, Those too new as well as old are to be avoided, saith *Galen*, for these heat too much and the other nothing at all. That sort of Diet in general which keepeth under a Man's Corpulency, is more conducing to Health than that which bloats him with Fat; therefore he afterwards addeth, Such as are of a mean Nature, between the Extremes are the most proper Nourishment of all the rest, for they engender Blood of a simple Substance, such as is fittest for our Bodies, as those which breed noxious or hurtful Humours therein are to be declined upon that Account; this saith *Paulus*, who teacheth moreover that Bread made of *Rye* nourisheth more than any other, the wheaten being heavier and more windy, and *Barley* of the least Strength. He that will understand more of Diet, let him, as I said, consult *Paulus* and *Galenus*.

We in this Country never used Anointings; in *Italy* they have used them, but now have left them for the most part. *Galen* above all things adviseth Rubbings of the Body, speaking highly in their Commendations, especially in his Books of the Conservation of Health; the same doth *Asclepiades*; also *Hippocrates* himself, whose Saying is repeated on this wise by many since his time. Through Rubbings, if they be violent, the Body is hardened, if soft and easy the same is mollify'd, if much, it diminisheth, if it be mean, it replenisheth.

In our Days, that learned Man *Erasmus Roterodamus* using these temperate Rubbings daily at his rising from Bed, believed thereby that his Health was preserved, notwithstanding the great Weakness of his bodily Constitution, and did diligently admonish me, that above all things, myself, and other Students, should practise the same, accordingly observing this Counsel of my learned Friend, I find much Profit thereby.

Some likewise forbid *Washings*, and all manner of *Baths*, decrying them particularly as unwholesome for this Disease, or such as are recovered therefrom. I think for that they soften and relax the Sinews, therefore they would that Water touch them not. *Water though warm*, saith *Alexander*, offendeth the Nerves and Joints, not because it is warm, but for that it is moist; yet *Paulus* commending warm Washing speaketh thus, *It taketh away Weariness and Fulness, it heateth, assuageth, mollifieth, discusseth, brings on Sleep, and makes the Body plump, being agreeable to all Ages and all Sexes*; of the same Opinion also was *Paulus*. Notwithstanding the *Italians* wash now but seldom, though in antient times it was their constant Practice, as History bears witness, and as the Ruins of the *Roman Baths* do certify, which were built as spacious as Cities, many of them.

We come now to speak of *Exercise*, of which *Galen* tells us a Medium must be kept and observed, saying, *That which is immoderate is to be reprov'd every where*. He likewise tells us, *As Exercise before Meat preserveth Health, so rest is required some time after, otherwise the Food will be too soon scattered in the Body, or before it is concocted; whence many gross and raw Humours are engendered, passing into the Veins, the Foundation of many Diseases thence afterwards arising*. *Paulus* adviseth,
that

that we so long exercise ourselves till our Bodies begin to glow with Heat, from a Motion which is strong and manly, but equal and by no Means violent, to be continued till Sweating appear, mixed with Vapour breaking through the Pores, and then leisurely to slacken, that no Cold be taken on the sudden change for rest. It is advised also that Quiet be allowed to such Men as have been but lately restored. Hippocrates saith, the Remedy for the Foot which has been grieved is by giving the same Quietness; whence Alexander also infers, that Part which is lately healed must have Rest for some time, lest otherwise by the flowing of the Humours to the weak Part, a fresh Disturbance with Inflammation be excited or raised thereon. The worst thing that can be, saith Celsus, for him that hath Ache in the Knees is to ride; neither is such Exercise good for the Gouty, saith the same Author; the old Men were wont to exercise their Voice that they might sing more clearly.

I said I would treat of these things as it happened without much Order, but as they came into my Mind; and therefore let no Man expect a perfect Account of the same here; if any would be better informed, I have shewed them in what Authors they may be found more at large. But now cometh another thing to my Remembrance, He that will preserve his Health must take Heed, saith Galen, to two things more especially; one that he choose Meats that are suitable to his Condition, and the other that there follow good Digestion thereof, and that the redundant Superfluity be discharged by their proper Outlets. To this Purpose saith Paulus, The old Men think it sufficeth for Health if they unloaded both Belly and Bladder daily and orderly in proportion to what was taken in. Galen as to the use of Venus hath left nothing untouched, affirming

firming that *Act* to be an Enemy unto the Health of all such as are dry of Complection, and more especially such as are also of cold Temperament, being only agreeable to those who are hot and humid, abounding also in Seed. And again, saith he, Such as have their Bodies rightly temper'd, ought not to refrain therefrom, like those who are cold and dry. Pliny also saith, That the dry Copulation is most injurious, meaning that of such Constitutions, and most of all when they are cold as well as dry; so that those only who are hot and moist may use it without Danger; for as Labour is profitable to Health, so also Copulation that is moderate. This one thing all should know, that they who have had this Disease ought above all, as they regard their Sinews, to avoid this Act. Hippocrates compareth this Action to the Falling Sickness.

Again, in regard of exercise of the Body, Paulus adviseth, That Children and young Men be accustomed thereunto, that thro' this Labour, both of Body and Mind, they may be restrained from the Violence of bodily Pleasures. Alexander Magnus was wont to say, That Copulation and Sleep were two the greatest Emblems of Mortality.

We come now to the Air, the Wholsomness of which is a great part of Health. That, saith Paulus, which is infected with ill Scents or Vapours, or which is nigh unto a Sink or Ditch, smelleth rank, or as it were close and musty, under Ground, or in Vallies, compas'd round with Hills, is hurtful to all, the purest being most wholsome. Unto a temperate Body a temperate Air is best suited, whilst the Distempered may best agree with one of a contrary Temper; Sickness, saith Galen, being no other than some Motion contrary to Nature; and again Physicians account him whole, all whose Members are according to Nature's Dictates; and contrariwise that part to be sick, which is deviated

therefrom. It is forbidden by Physicians to drink immediately upon hard Exercise, or whilst the Body is hot; they say also that all sudden Changes, as from one Extreme to another, is most perilous. This is likewise a stated Maxim, *That as Exercise profiteth, so continual Idleness is contrary to Health.* To the same Purpose speaketh Galen, *As continual Rest of the Body is the greatest Evil that can be to a Man's Health, so moderate Exercise is the greatest Good.* In respect now of Sleep how it should be taken, and how long continued, *Paulus* hath abundantly declared, and also of the Benefits thence arising, when timely indulged, but with *Noon Sleep* there are none that comply among Physicians; for those who are dull and melancholy; nothing better than merry Company to divert them. *Pensiveness*, saith *Paulus*, is best driven away by *Mirth and Musick*, whilst he that enjoys good Health needeth neither inward Medicines nor outward Anointings. Which thing as I do well approve, and would not that such as are of good Liking and Health, should tie themselves up to any particular manner of Life, so I think it at the same time proper for those that have been sick, or have infirm Bodies, that as they would secure Health the best they can, they observe such Order and Rule in their Method of Living as may least endanger the same; since *Galen* hath informed us, *That a regular and orderly way of Life, especially for weak Constitutions, is highly necessary, and that Diet itself is truly medicinal.* To conclude.

These Things which I have here laid down, most noble Prince, I esteem the best for this Sicknes, founded on mine own, as also on the Experience of many others, and approved by some of great Learning and good Judgment herein; the which I have inscribed to your Excellence, not because you should yourself make

tryal of them [from whose Occasion I beseech our Saviour Christ to keep your Magnificence] but that they may be in readiness if any of your Court should stand in want of them. And of what I have declared as to these Things, you may please to advise with *Stromer* abovementioned: As for your Highness's other Physician, *Mayster Gregory Coppelus*, he hath seen what I have here penn'd already, as helping me in some sort therein, occasionally only, as I passed by him to *Mogunce*, where my Affairs called me; but if it had been my good Hap to have been at Court with him, when you were called away also to other Parts of *Germany*, I should have been better enabled to have laid down those Matters, and to have set forth my Book more complete. But howsoever it be, I pray your Excellency to take it in good part, as I present the same to you in the Way of a New-Year's-Gift, which Year, God grant may be prosperous unto you, and as lucky as your own Heart can desire, above the Envy or Disdain of any Person whatever; and thus I recommend myself unto you, most noble, most worthy, most beneficent and most excellent Prelate, whom Almighty God long keep in good Health and Prosperity. *Amen.*

Written at Moguntia with mine own Hand.

Thus endeth the Book *De Morbo Gallico* compiled by *Ulrich Hutten*, Knight.

*A Letter to Mr. James Fern, Surgeon,
concerning a very singular suppos'd
Infection.*

S I R,

I Doubt not but you may remember [though it is now many Months past] that Mr. *Ch. Whadcock* recommended to me a sober honest Woman, in much Practice as a Midwife, for my Advice about her Finger; the Top of which, and indeed the whole first Joint, I perceived much tumefy'd, with the Skin crack'd, or as it were burst on each side of the Nail, yet differing widely from the *Paronichia*, having never any serous Contents under the *Cuticula* as in the *benign*, nor Mischief threatening deeper, from any violent Pain, as in the *malign* Species thereof, only the Bulk so enlarged as had rendered it in a manner useless, which seemed to me at that time greatly owing to an emollient Application or Cataplasm she had worn for some Days past upon the same; and for Security whereof, on the Joint below, had tied a small Thread several times round, which by the strict Impression, it was manifest had stop'd the Course of the Blood, and doubtless aggravated the Complaint.

Upon the same Arm appeared two or three pustulous Eruptions, which though as likely to proceed from a scorbutick, as a venereal Progeny, had given a Jealousy however of this last, which I found so riveted in the poor Woman's Thoughts, that she was in a manner persuaded the Malady took its Rise from her having laid a foul Woman, where both Child and Mother, she observed after, were sadly tainted with this Disease.

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I must confess I would have diverted this Thought all I could, the rather for that upon a farther Enquiry, I found she had long laboured with a large scorbutic Ulcer on one of her Legs, and had been liable to break out, though no Complaint had been made of the Finger, till the Delivery of this Woman.

I ordered for her at that time an alterative Electuary *ex Æthiope Min. S. ʒ. pp. cum Elect. Lenit.* and a Diet Drink *ex Aq. Benedictâ Bateand,* medicated *cum Rad. Oxylap. Rub. Tinct. Ras. Lign. Saffas. & tantillo Rad. Liquirit.*

Some few Days after this, the Surgeon met her by Appointment at my House, who, apprehensive also of a venereal Contagion, had proposed to her the raising of a *Salivation*, which I must own I did not readily comply with, proposing rather the purging her with *Calomel* between whiles, and more strictly prosecuting the *Regimen* I had before prescribed. But the Patient prepossest with the Notion of her being poxed by means of the swelled Finger, and that nothing less than the *mercurial Ptyalism* would avail, neglected the Method I had ordered for her, or at least so negligently pursued it, that little Advantage was to be expected thence; and continuing dissatisfied she prevailed not long after with you, to meet her Surgeon at my House, where the Finger being viewed, together with the Pustules on her Arm, however near in their Resemblance to the *Venereal*, yet considering her advanced Age, her loose, phlegmatick and greatly cachectick Habit, the cold Weather coming on, and withal the great Uncertainty, but the Case might have more of a *Scurvy* than the *Lues*, neither you nor my self could incline to the *Salivation*, but proposed her going on with *Calomel*, purged off upon set Days, and the *Dietetic Method* of the *Aq. Calcis* with

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with the *Æthiopic Electuary*, on those intervening.

After this Consultation I heard no more of her for some Months, her Surgeon attending her with such Applications as he thought most conducive to disperse the Tumour; but in *January 172⁸* meeting young Mr. *Berckly* on the other side of the Water, in a Consultation of another kind, he asked me if I had not prescribed for such a Woman, meaning this Patient, whom I easily called to Remembrance, the Case being so very singular: He then told me of its being whispered about, that the same Midwife had infected a Gentlewoman in her Delivery, by means of this Finger, of which we are now discoursing: That the Gentlewoman had given the Distemper to her Husband, and that one of the Profession had delivered his Judgment, that all this Mischief might arise in this Way.

You must believe my Curiosity was now raised to a farther Disquisition upon this Intelligence; I therefore desired Mr. *Berckly* to take an Opportunity of enquiring into the Characters of the People thus pretending to have received the Contagion, whilst I took no farther Notice to any one thereof; and it was not long before he was so kind to acquaint me, that from the Information he had gathered, he was fully persuaded that the Distemper, fathered upon this poor innocent Woman, was contracted in a more obvious Way than a Touch of the Finger.

After this I resolved once more to visit the Midwife, of whom I had heard nothing from the Day of your meeting with her in Company with the Surgeon and myself; but missing of her, I got what Information I could from a Relation, (I believe her Daughter,) in respect to her State of Health, and was informed that she still continued
2 very

very bad, taking but little Rest a-Nights through her Pains, and that she had some Scabs upon her Arm. I now desired the same Person to let her know that I should be glad to see her; and I had a Visit the Day following, when I found the diseased Finger reduced almost to its natural Shape, the Motion and Sense pretty well retrieved: About the *Carpus* there appeared some *Vestigia* of the old Scabs fallen off, and higher up towards the Bend of the *Cubit*, a *Serpigo* of the Compass of a Silver three Pence, without any Callosity about its Basis, appearing fretful for want of Digestion, having nothing thereon but a Gum Patch she laid over to hide it; and this was the whole of the outward Appearance. I now enquired after her inward Complaints, particularly her Pains, which by her own Description I discovered to be chiefly *lumbal*, or of the *nephritick* Kind, accompanied oftentimes with *Cholicks*, but very little of the Head, Shoulder or Shin Pains; although if some such had attended, they might have been deduceable from a diverse *Indoles*, or excited from a *Fomes* of a different kind, since on the second *Internode* of one of her Fingers [I remember not truly which] there was now a painful, nodous Tumour, like those in the *Chiragra*, or, as common in many *arthritic* and some *rheumatick* Patients.

I farther asked after her Management since she had been with us, and she told me she believed, had she prosecuted that we recommended to her, she might long since have got clear of her breakings out, the Swelling on the Top of her Finger gradually abating after she had followed our Directions for some little time, but by her continually going out a-Nights in the discharge of her Function, and the Weather also cold, she had neglected her purging, and taken but little of the

alterative

alterative Remedy; the rather she said, for that when the Season favoured, she resolved [being persuaded thereto by some Friends] to keep up for a Month in a *spitting Course*, which she hoped, let the Cause of her Illness be as it might, would help also to heal up the old Sore in her Leg.

When I found she was thus determined, I did not think it worth while to dissuade her from the Enterprize, but only enquired farther if she had heard any thing from a Gentlewoman who had charged her with giving her the Disease at the time of her Delivery; and under great Concern, for fear her Liveliness should be taken from her, or her Credit suffer thereby, she owned the Receipt of a Letter from a certain Lady of such Import, but solemnly declared, that during the time of that Lady's Travel, she never once touched her Body with that Finger; for it being then much numb'd and clumsy, she was necessitated to use those of her other Hand, or contracting it towards the Palm, to do what she could at some times with the rest.

Upon her going from me I endeavoured to comfort her what I could, by telling her, that I hoped the Gentlewoman would consider better of it, and not continue so unjust an Aspersions, otherwise I promised to right her so far as I was able, being certain that if the Persons concerned do not think fit to stifle (as they ought) this idle Story, it must redound more to their Dishonour, when the Truth comes to light, than that of this unhappy, but surely innocent Woman's. And now having thus truly represented the Case, as the same appeared to me, both before, and since you were therein consulted, I shall leave you to judge first of all, Whether it carries any shew of Probability, that a Midwife, whose Finger is whole and sound, should be likely in the Delivery of a foul
Woman

Woman to catch the Infection thereby: And then secondly, If such a Finger as you see this Woman had, admit her passing it into the *Vagina* or through the *Cervix Uteri*, could communicate a *Lues Venerea* to her Woman in Travel.

There are several *Venomes* it must be granted which have peculiar Ways of affecting our Bodies, either externally prest down upon the Skin, where they strangely alter the *cuticular Compages*, and create very great Disturbance thereon: Thus the fine Down of the *Phaseolus Zurratensis*, or *Coubage*, vulgarly *Cowitch*, being rub'd upon any Part thereof, will quickly after raise a most intolerable itching thereon; the *Capsicum* bruised against the Rim of a Cup or Glass will occasion as insufferable Heat or Smart upon the Lips of him who cometh unawares soon after to drink out of the same. I need not tell you what the dead *Cantbaris*, the living *Culex*, the *Apes*, *Vespa*, *Bruchus*, and many other little Insects, can effect upon the same Part, either by their *Stings* behind, or their *Proboscides* before; but these are not communicable from the Infected to the Sound, neither in common handling or fingering do the former of them, *viz.* the *Coubage*, *Capsicum* or *Cantbarides* give any Disturbance.

Or else entering imperceptibly by the Pores of the same part, received with the *Saliva* by Deglutition into the Stomach, or by Respiration passing to the Lungs, are thence conveyed to the Blood, where imbuing some particular Humour therein with their several malign Taints or Impressions, diverse surprizing and often fatal Symptoms, sooner or later [according to their several Properties] are produced. There is one Disease, and I think one only, that like this Disease spreads its Contagion in the same way by a simple Contact, the *Pruritus* I mean, or *Itch*, from the
Disturb-

Disturbance thence arising in the Skin, very properly so called. Strange indeed and surprizing is the Nature of this very common Disease, whose contagious Particles are not only conveyed from the Infected to the sound Person, by means of warm Steams or Effluvia passing strait out of the Skin in close Conjunction one with the other; but the contagious *Miasms* are of such Nature; that (like those of the Plague) they lodge themselves in the Linen, Woolen, or other things which have been worn or used by the Infected, and are able to give a Taint some time after to such as shall use or handle the same. Dr. *Boerhaave* tells us, he has known that Money held in the warm Hand of an itchy Person, and so delivered into that of another, has propagated the Contagion to such Person. But to enlarge no farther upon these Matters, although our *Lues* is conveyed from the Infected to the Sound by Contact also, yet is it surely of a different Nature; for either the Part where the Poison lies concealed is naturally divested of the common Integuments, and covered only with a fine and tender Membrane, as that of the *Glans Penis*, the *Vagina*, the *Lips*, the *Tongue*, the *Nipple*, which may chance to let in the Poison from the like Parts excoriated or ulcerated at the time of a close Conjunction one with the other, or else such as are better defended by those Teguments, must at the time of the Infection be distended from an extraordinary Influx of Blood and Spirit, heated and chafed by the Friction on both Sides, when the Venom being as it were subtilized, insinuates itself, and preys upon the said Parts, or entering deeper, conveys itself farther in, whence being sometime after snatched as it were into the Blood, it lays the Foundation of still greater Mischief to ensue; and this undoubtedly is the Case at the time of *Copulation*, where

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a virulent Humour is laid down by the Man's *Pennis*, in the Woman's *Vagina*, thus heated and inflamed by the Action; or the like is taken up from hence by the same Part, in such turgid and inflamed State, at which times both are more capable to give as well as of receiving the same Poison, than at any other.

And now, Sir, to conclude, Among the many hundreds of our Libertines daily employing these Parts, (their Fingers,) in a Sink of poisonous Matter, I never yet heard of more than one, and he no other than a *Hypochondriack*, that supposed himself hurt this Way. For surely if we consider a Woman's Body at the time of Delivery, delug'd with *Mucus* and the *breaking of the Waters*, to use the Womens Phrase, by which the Parts are rendered lax and flabby, instead of being turgid or inflamed, he must I think be of that Family, who lets in such Conceit; upon which Account in the Title Page, as well as here, I have chose to call this by the Name of a *suppos'd Infection*, being still diffident in myself, whether the venereal Contagion has been at any time, or can be communicated after this Manner. But in the second Case, at the Conclusion of the first Part of my *Siphylis*, I have said so much upon this Subject, as will excuse my troubling you farther, than just to acquaint you, that I am,

S I R,

Your Friend and

humble Servant

DANIEL TURNER.

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E R R A T A.

A Mistake of the Author in the fourth Page of the *Preface* is to be alter'd thus, *viz.* for *Pages*, read *Leaves*.

Overights of the Press as follows.

In the Book. Page 1. Line 12. for *is*, r. *as*. P. 54. l. 4. r. *Abundance*. P. 55. for *Chap.* 16. r. 18. P. 61. l. 12. for *sa*, r. *to*. Ibid. l. 17. for *then*, r. *and*. p. 87. last Line, for *be*, r. *the*. p. 89. l. 6. for *well*, r. *will*. p. 90. l. 3. for *those*, r. *these*.

